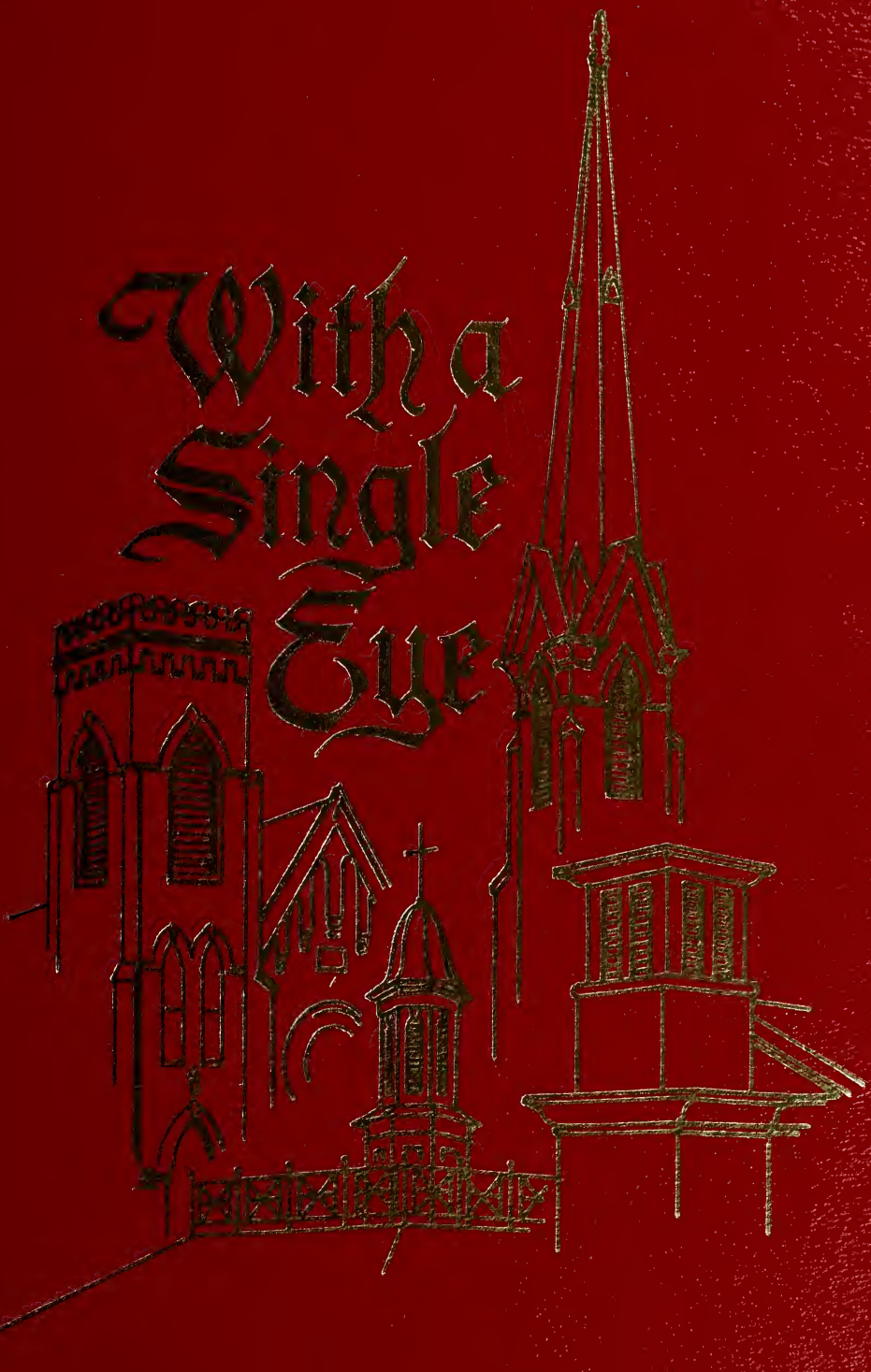
With a Single Eye



SOME ADDENDA FOR THE HISTORY

1. *Rev. Charles H. Mewborn.* Section Six. The influence of a church and of the people working through it can never be accurately measured. Although much effort went into assembling the material for *With a Single Eye,* omission from Section Six, "Answering God's Call to the Ministry," has just been discovered. Rev. Charles H. Mewborn has served in the North Carolina Conference for thirty years. He grew up in Saulston Methodist Church but later joined Saint Paul. Under the ministries of Dr. Leon Russell and Dr. Allen P. Brantley, Rev. Mewborn received his call to the ministry. He is currently pastor of Asbury-Pineview Methodist Churches in Lumberton, North Carolina. He is a member of the conference commission on archives and history.

2. *Six Ministers Pictures.* p. 80. In the pictorial presentation of Saint Paul's ministers, no mention was made of the six early preachers whose pictures are not available. Perhaps some reader will be able to help complete the gallery in the history room by locating photographs of the following ministers: Charles P. Jones (1850-1851); John S. Long (1856-1858); Robert S. Moran, D.D. (1860-1862); John B. Williams (1864-? and 1867-1868); Junius P. Moore (1869-1870); and John T. Bagwell (1876-1880).

3. *Goldsboro Fire of 1884.* p. 29. The date ot the great fire which is listed on this page should have been 1884. This was the largest most destructive fire Goldsboro had experienced at that time. It wiped out both sides of West Walnut Street from Center to James and half of the block on Center Street, both north and south of Walnut. Twenty-five businesses were burned. The fire engine was horse-drawn and water came from cisterns dug in the ground. This fire occurred the same week that the first services were held in Saint Paul's new sanctuary.

4. *Miscellaneous.* Page 114, par. 6: C.P. Jerome; page 155 and 172, par. 3 and 1: E.H. Davis; page 189, picture: Mrs. M.B. Andrews, Sr., and person in inset is Mrs. J.W. Ward, Jr.; page 191, par. 1, Mrs. J.F. Miller; page 192, last paragraph, Mrs. J.B. Davis; page 202, titles of kindergarten and congregational pictures are reversed; page 230, par. 3, Mrs. J.W. Ward, senior; page 250, picture, person on first row at right is Jenne Bauhofer; 280, Sunday School Teachers, 1982-1983 and teacher in adult division, Matthew Perry.

THE LIBRARY OF THE
UNIVERSITY OF
NORTH CAROLINA
AT CHAPEL HILL

THE COLLECTION OF
NORTH CAROLINIANA
ENDOWED BY
JOHN SPRUNT HILL
CLASS OF 1889

C287.09
G62s

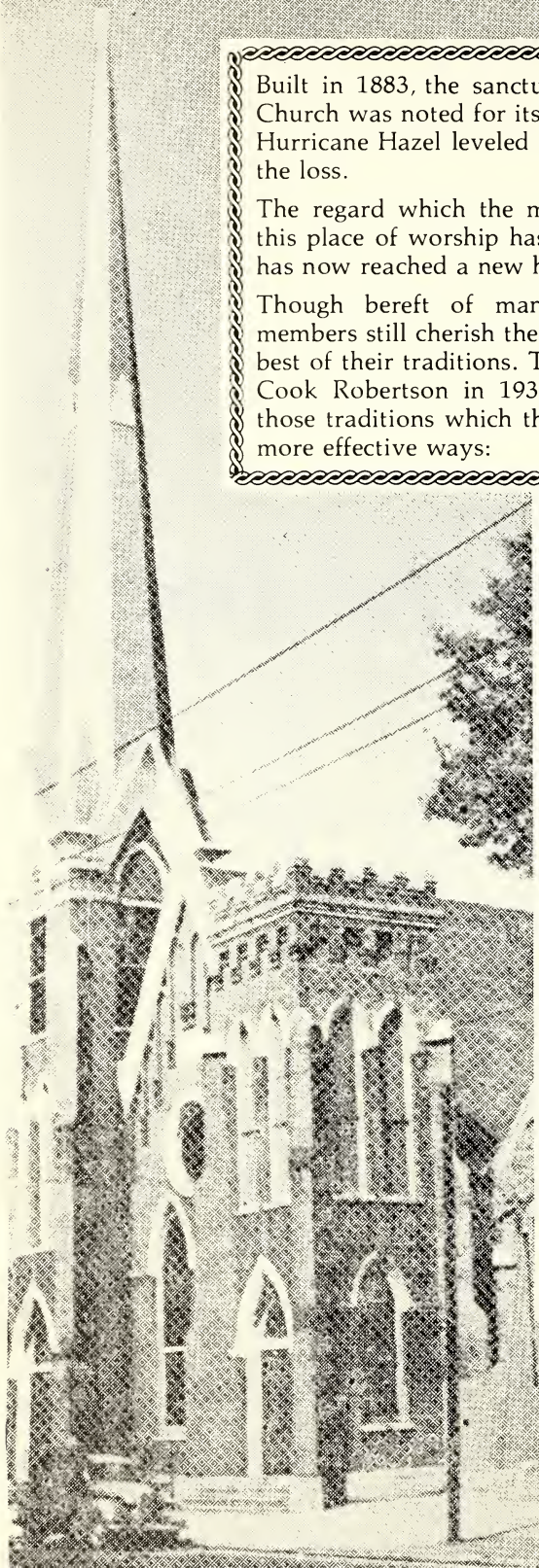
WITH A SINGLE EYE

Frontispiece picture is from the cover
of the church history bulletin of 1938.

Built in 1883, the sanctuary of Saint Paul United Methodist Church was noted for its beauty and for its tall steeple. When Hurricane Hazel leveled the noble spire, all of Goldsboro felt the loss.

The regard which the members of Saint Paul have had for this place of worship has been demonstrated many times but has now reached a new height with the 1982 renovation.

Though bereft of many of their beloved symbols, the members still cherish their memories and seek to preserve the best of their traditions. The following words written by Netta Cook Robertson in 1936 speak of those memories and of those traditions which the church now seeks to perpetuate in more effective ways:



A great source of inspiration to me has been the steeple of Saint Paul Church. Always it points upward, its mighty finger pointing men to God, reaching above all other buildings on the sky-line of Goldsboro. It is a climax, as it were, of a noble edifice whose every arch and line point upward. Balancing the steeple over the other entrance is a tower--symbol of strength, four-square. Since I have been a member of this church, my prayer has been that I might be like that steeple, and that each of us who worship here might go out into our community to so live that we would point the way to God; and that we might also be towers of strength in the building of God's kingdom on this earth. And just as the message of the steeple, the influence of the building will live on in my heart, so the kindnesses of the people, their love for the church and for others will never be forgotten by me . . . nor by all those others who know the church.

Do all things. . .

WITH A SINGLE EYE

. . . to the glory of God

Edited by Ethel Williams Twiford

A HISTORY OF SAINT PAUL UNITED METHODIST CHURCH

Goldsboro, North Carolina

A PROJECT OF THE RECORDS AND HISTORY COMMITTEE

Mrs. C.W. Twiford, Mrs. Neal Seegars: Co-Chairpersons; C.J. Best (deceased), Robert Cobb, Henry M. Cooper, Mrs. B.J. Daughtry, O.F. Dumas, Mrs. A.J. Johnstone, Mrs. J.L. Maxwell, Sr., Dr. Lee Overman, Mrs. J.W. Ward, Jr., Mrs. J.W. Ward, Sr. (deceased), Mrs. Gordon Weeks.

COPYRIGHT 1983

SAINT PAUL UNITED METHODIST CHURCH

ALL RIGHTS RESERVED

HILBURN PRINTING CORPORATION
GOLDSBORO, NORTH CAROLINA

C287.09
G62s

DEDICATION

To those persons whose names are part
of Saint Paul Church records and to those
"unsung" heroes and heroines whose quiet
and steady service brings new life to others
through this church

346559
(Hill)

PREFACE

I could warn the reader to handle this book carefully for it contains not only delicate fragments of history, but also the experiences of people-- their duty and devotion, their faith and foibles. Through documented historical facts, traditions often repeated, and often spoken oral history recalled by those fortunate enough to have an inner sight that searches the past, the story of the oldest Methodist church in Goldsboro will unfold before the eyes of the interested reader.

I would also warn the reader to realize that the last half of the chapters of this book contains much that was written by other people, at the request of the editor. These persons whose contributions were solicited have greatly enriched the scope of the book, but they did so at the risk of the double danger of leaving out the names of people who deserve to have been included or of being considered egotistical as they have attempted to describe their own parts in the life of the church. If put in proper perspective, the writings of these people will clarify the meaning of what is spoken of as "the spirit of Saint Paul."

The production of this book was not a simple task. While Ethel Twiford was serving as a member of the North Carolina Conference Commission on Archives and History, she began to realize that there was much history right in her own home town. Incorporated in 1847, Goldsboro was the successor community to an earlier settlement called Waynesboro, which stretched back in time to 1787. Early Methodist circuit riders passing through Wayne County had preached in homes near Waynesboro, the county seat, and Providence and Salem Churches were formed. Farther away, toward Greene County, the same development brought Bethel into being about the same time. Surely there was early preaching right in the old county seat town. Now, some other persons whose imaginations could likewise be kindled with a desire to know the story joined Mrs. Twiford to discuss how to go about a search of those early beginnings.

A Committee on Records and History for Saint Paul church was formed in 1978 to begin what would become an exhaustive search for information and artifacts which could speak concerning the early days of the church. Nine persons formed the original committee and, subsequently, some twenty subcommittees were formed to explore specific areas.

To launch the massive search, a workshop on historical research was attended by up to a hundred people. They were not only instructed but inspired to move into their tasks.

Libraries were searched, musty newspapers were read, records were scrutinized, maps and pictures were studied and individuals were interviewed as the momentum increased toward compiling the collectibles. Every turned stone did not produce a treasure, but treasures did abound from an early composite picture of conference preachers to the recently uncovered cornerstone from the original structure of Saint Paul. This timely renovation to condition the sanctuary to last into its second century uncovered other objects long forgotten and judged at the time to be of little use.

Since nothing is more intoxicating than a steady indulgence in finding useful material, many of the committees fed on their enthusiasm as though the search was a goal in itself.

The real goal, however, was to have as much material as possible placed in print in order to freeze the past into an intelligent mosaic to be known and read by all persons. Laboriously, Ethel Twiford and her assistants carried out their labor of love to condense the material into the book the reader now holds in his hand. No calculation is possible of the hours of searching and the days and weeks of exploring, but the effort was "with a single eye to the glory of God," as Bishop Francis Asbury long ago advised his southern co-laborer Daniel Hitt as he placed the heavy responsibility of conducting a conference in the preacher's hands.

You, the reader, will reap the reward as you carefully study what the search and editorial service has rendered from the work of many hands and hearts. I hope this historical account has a wide circulation because it not only brings the past into focus but illuminates the subject with love and devotion and "with a single eye to the glory of God."

C. Franklin Grill
Conference Historian
North Carolina Conference
United Methodist Church

CARRAWAY FAMILY BIBLE

A story from Civil War days handed down in the family of Tempie Harris Prince involves Dr. C.F. Deems, pastor of the Goldsboro Methodist church from 1854 to 1856. William Carraway and his wife Temperance Middleton lived near Everittsville on a plantation called "Veinnecci." Mrs. Prince sent to Saint Paul a booklet in 1955 which contained the following story:

"During the Civil War, while the northern soldiers were encamped on the plantation, "Veinnecci," this old family Bible disappeared.

"A few years after the war ended, a friend of Mr. William and Miss Tempie, Dr. Charles Deems, had moved to New York and established a church named "The Church of the Strangers." One afternoon his assistant while making calls was shown into a parlor and was asked to wait. While waiting he noticed a large Bible and upon opening it and looking through the family records he saw the birth records of a Charles Deems Carraway. When the lady whom he was calling upon came in, he asked about the Bible, and she knew little about it except that a soldier had brought it from the South. He asked if he might have the Bible for he was sure the child was named for Dr. Deems; but the lady refused.

"Upon coming back to the church, he asked Dr. Deems if he knew of a family of Carraways in North Carolina. Dr. Deems said, 'Yes, they are among my best friends and have a child named for me. Why do you ask?' So the young man told him about the afternoon's experience. Dr. Deems then went to talk with the lady, but she was reluctant to give the Bible up unless a member of the Carraway family claimed it."

Subsequently the Bible was returned to the Carraway family. It is recorded in the Bible that Charles Deems Carraway was born August 22, 1856, and was baptized by Rev. Charles Deems, October 21, 1856.

(Saint Paul is indebted to Mrs. Prince for this story and also for the copy of the cornerstone speech given by Rev. John N. Andrews which she copied from the Christian Advocate published in 1883.)

IN APPRECIATION

Mr. and Mrs. C. W. Twiford

I would like to speak a word of appreciation to Ethel Twiford not only for the members of Saint Paul United Methodist Church today but for the generations that follow. Mrs. Twiford has done something for this church that is very seldom equalled by any lay person in any church. The history of this church had never been researched and written, and she has given tirelessly of herself in the preparation of this book.

Her first interest began in 1960 when the pastor at that time, the Rev. Leon Couch, asked her to write a short article that would be published in the *News-Argus*. She said that she wrote the article and later, as she read it, she was ashamed of it because she realized how little of our history she understood. In 1950, the janitor found some old books that he had been asked to discard. He called Mrs. Twiford and asked her what should be done with them. When she looked at them, she discovered that they were official records of Saint Paul United Methodist Church. Since writing the article in 1960, she has updated the history some six or eight times. It was in 1978, when she attended a meeting of the Southeast Jurisdictional Commission on Archives and History, that she truly became interested in the history of Saint Paul United Methodist Church. She determined at that time that this history must be written.

In 1978, the Committee on Records and History of this church was enlarged and Ethel Twiford and Peggy Seegars co-chaired the committee. Mrs. Twiford began working earnestly, and as she began to do her research, it almost became an obsession with her. She spent countless thousands of hours reading the microfilm of the *News-Argus*, of the *North Carolina Christian Advocate*, of old Journals, and of any materials that she could find that would give her any understanding of the history of the church. She was able to locate, through much correspondence and many hours work, the pictures of most of the former pastors which are now hanging in the history room. Early in 1982, she began her work as though it were her full-time profession. She has given untiringly of herself and not only has found information but encouraged and received help from many other persons. She has spent many hours in the Duke University Library and many hours in research in her home and in the writing. During all of this time she has had the support of C.W. Twiford, her understanding and helpful husband. In addition to the time that she has given, she has put much of her personal money into the work of assimilating and writing this book. Saint Paul United Methodist Church today and in the future will always be grateful to Ethel Twiford and her husband, C.W. Twiford, for their wonderful work and their dedication to God and His Church.

J. Paul Edwards, Pastor
Saint Paul United Methodist Church

CONTENTS

Preface

Contents

In Appreciation

Acknowledgments

Deo Gratias

Section One. INTRODUCING SAINT PAUL'S LEGACY: 1983 1

Section Two. EXPLORING OUR BACKGROUND: 1700-1840 4
An Overview. Our Land. Our People. Our Economy. Our Religion. In America. In North Carolina. In Wayne County.

Section Three. LOOKING AT EARLY PLACES OF WORSHIP. 1840-1884 21
Smithfield-Waynesborough Circuit. The Great Revival.
Spruce Street: The Methodist Church.

Section Four. GROWING WITH SAINT PAUL CHURCH: 1883-1982 30
The "Long Skinny Church." The Sunday School Annex. The Educational Building. Hurricane Hazel. Written for a Sunday School Class. Years of Expansion. Seating Changes. Renovation of the Sanctuary. Bishop's Letter. The Connectional Church. The Parsonages.

Section Five. PRESENTING OUR MINISTERS 78
Pioneer Methodist Evangelists. Methodist Episcopal Church, South. The Methodist Church. The United Methodist Church.

Section Six. ANSWERING GOD'S CALL TO THE MINISTRY 113

Section Seven. VIEWING OUR OUTREACH CONCERNS 118
Evangelism: Church Extension at Saint John, Elm Street, Saint Luke, and Others. Missions: Home and Foreign. The Bardens. James Un. Education: The Sunday School. Stewardship: Finances. Christian Unity: Church Women United.

Section Eight. WORKING IN GROUPS 149
Sunday School Classes. Music. Worship. Church and Pre-School Church. United Methodist Youth Fellowship. United Methodist Women. United Methodist Men. Sixty-Uppers. Prayer Group. Scouting. The Protestant School.

Section Nine. REMEMBERING OUR CHURCH 203
The Ministers. The Members. The Directors of Christian Education.

Section Ten. CONTEMPLATING OUR FUTURE 247

Epilogue 251

Bibliography 253

Historical Highlights 256

Appendices 262
Ministers, Other Church Staff, Church Officials, Church Roster 1983, Current Choir Members and Sunday School Teachers, Church Archives.

Index

ACKNOWLEDGEMENTS

With a Single Eye is the story of a church which grew as the town in which it is located did. The first church to be built in Goldsboro, North Carolina, was the Methodist church from which Saint Paul United Methodist Church evolved. This church was organized in 1849, just two years after the city was chartered. In the appendix of this book is a table outlining parallel events in the development of Goldsboro and Saint Paul Church which covers a time period of nearly three hundred years.

The publication of this history has been made possible by the help and encouragement of the church as a whole and many committees and individuals both within the church and elsewhere. Inspiration for the project was given more than twenty years ago by Rev. Leon Couch who declared from the pulpit that history fairly drips from the rafters of Saint Paul Church. The editor of this book, then a school teacher, was stimulated to learn more about how this church came to be one whose influence has been felt not only in Goldsboro but also throughout the North Carolina Conference and in distant lands on other continents.

Little did that teacher realize the extent and the depth of the adventure that lay before her in the years ahead which have resulted in this book. Known sources of information at that time about the history of Saint Paul were restricted to the cornerstone speech of Rev. John N. Andrews; a two-page printed leaflet prepared in 1938 by a committee consisting of Eva S. Giddens, Mary D. Slocumb, Margaret G. Smoot, and C. G. Smith; and some official records of the church since 1907. Using these materials, this writer responded to the pastor's request to write a short history in 1960 which she has supplemented at various times since.

The time for beginning a comprehensive study of the church appeared to be right in 1978. The hundred-year-old sanctuary was in great need of repairs. The members needed to be aware of the heritage that was theirs and to be motivated to make the necessary effort to preserve it. The church records and history committee, building upon the work of Ed Worley, Mrs. J. W. Winslow, Mrs. J. W. Ward, Luther Hollingsworth, and others, began to assemble memorabilia in a history room which increased the interest of the members in knowing about the church history. The committee soon decided that publishing a history of the church might help to create a favorable consideration of a major building program.

Upon being commissioned by the administrative board to write the history, the editor became involved in a long chain of activities with many people. She wishes to thank all persons who have helped. Her deepest gratitude goes to the one most closely associated with her. Without the constant and continuing support, help, and sacrifices of her husband, C. W. Twiford, the book could never have been written.

Realizing that much of historic significance is not found in church records, the editor encouraged all who would to submit articles and pictures. Appreciation is expressed to all who responded. Articles were edited and sometimes condensed because of space limitations, but original manuscripts have been preserved and will be placed in Saint Paul's archives where they may be read by those interested. Class rolls and other long lists of names are among those items put in the archives.

Appreciation is expressed to all the Saint Paul persons who have served on committees or who individually worked in research, typing, editing, indexing, proofreading, and financing the book; the church staff for their help; and all persons who encouraged by words and prayers and who made pre-publication purchases and donations which helped pay for the printing costs. Special thanks go to the following persons: Mr. and Mrs. Artie Banks, Mary Lillie Beeman, Bessie Bell, Miriam Bennett, Henry Cooper, Ruth Couch, Vera Bennett Daughtry, Lee Davis, O. F. Dumas, Polly Easley, Mattie Edwards, Clara Mae Fritz, Louise Hathaway, Kathryn Hooks, Mr. and Mrs. W. J. Horton, Mary Johnstone, Lucille Langston, Anne Lednum, B. J. Lewis, Sarah Miller, Effie Ruth Pike, Mary Hester Powell, Tom Robinson, Jr., Gladys Rouse, Carolyn Russell, Peggy Seegars, Susan Lewis Southern, Ruth Stevens, Shirley Surratt, Virginia Ward, Doris Ward, Mr. and Mrs. Gordon Weeks, the Wesley Fellowship Sunday school class, Kathleen Warren, and Vivian Wharton.

Others who have helped include the following: Rev. C. Franklin Grill, who advised the project, wrote the preface, and conducted a workshop for the more than one hundred persons who served on committees; Charlotte R. Carrere, who taught a Wayne Community College course to sixteen persons on the searching of church records; Jerry Cotten who provided copies of pictures for a nominal fee from the Photographic Services Laboratory and Mrs. Cotten who helped locate information in the North Carolina Collection in Wilson Library, UNC at Chapel Hill; Harriet Leonard for varied helps in the Duke Divinity School Library; William Erwin who found valuable original documents and pictures in the manuscript room of Perkins Library, Duke University; the staff at the Methodist building and the North Carolina Archives; the staff at Wayne Community College Library and the Goldsoro *News Argus* for making available early Goldsboro newspapers recorded on microfilm; Centenary United Methodist Church, Smithfield, for sharing the minutes of the Smithfield-Waynesborough Circuit, 1840-1854; Rev. Morris Barber for copying photographs of sixteen ministers from the composite picture of the ministers in the North Carolina Conference in 1887; Hall Kirkman, Mike Scott, Nelson's Photo Shop, and Homer Ball for special consideration in the copying of old photographs, and the Goldsboro *News-Argus* for photographs; Rev. and Mrs. W. J. Neese for their extensive work about the ministers of Saint Paul; Zeno Spence for the cover design and the gift certificate; Abingdon Press for the map of places visited in North Carolina by Bishop Francis Asbury which was prepared by Thoburn Lyon and Lewis Akin for the *Journal and Letters of Francis Asbury,* edited by Elmer T. Clark; Dr. William R. Locke for the use of his chart on the evolution of the Methodist Church drawn for the book *To Be Faithful to Our Heritage: A History of Black United Methodism in North Carolina;* Charles S. Norwood, Sr., for the use of local maps; the family of Emma R. Edwards for the use of parts of her "Municipal Milestones" prepared for the Goldsboro Centennial in 1947; and Bob Johnson for reviewing and enlarging upon "Historical Highlights."

The editor would be remiss not to give special recognition to Jere Hilburn, whose work, advice, patient understanding, and encouragement have been invaluable.

E.W.T.

N. C. Collection / UNC-CH Library

Deo Gratias

IN LOVING MEMORY OF	PRESENTED BY
John A. McClenny & Honor of Maggie McClenny	James & Helen Anderson
Ray Armstrong, dedicated church leader	Rosina P. Armstrong
Our Parents	Mr. & Mrs. John Bauhofer
Louisa S. Martin and Mary W.D. Slocumb	Bessie B. Bell
Our daughter, Barbara Bennett Moore	Mr. & Mrs. F.M. Bennett
Mrs. W. Caswell Drake	Daughters: Marcia Bennett, Patricia Masius, & Elizabeth Berryhill
Cornelius J. ("Cap") Best	Wilda B. Best
Miss Hattie Dewey	Mr. & Mrs. N. Donald Bell
My parents, Mr. & Mrs. George C. Kornegay	Elsie Lee Bradsher
Mildred Cozart Brantley	Allen P. Brantley
William Rose, founder of Ebenezer Methodist Church	Zelda Coor
Ransom Rose, minister of Ebenezer, 1843-1880	Zelda Coor
Miss Mary Margaret Grady	Mrs. James A. Cavenaugh, Sr., Mr. & Mrs. James A. Cavenaugh, Jr. & James A. III & Kenneth Cavenaugh
Our mother, Annie Mae Collier	Dr. & Mrs. S.D. Collier
My uncle, Henry Yates Moore, 1862-1892	Henry M. Cooper
My father, Jarman P. Howell	Annie Laurie Howell Crawford
Captain and Mrs. Lewis D. Giddens, members of choir; Mrs. Giddens, president of Woman's Auxiliary, 1936-1938	Their Children
Mrs. Martha Winslow, Sunday school teacher	Mrs. Charles B. Davis, Sr.
Mr. & Mrs. T.B. Dameron	Dr. T.B. Dameron, Jr.
My husband, Loren Derr, for guidance of youth	Gladys Parker Derr
B. Sam Edgerton	Mrs. B.S. Edgerton
Mrs. Lydia Winslow Slocumb	Mrs. Ruth Emlett
My parents, Mr. & Mrs. R. Jack Smith	Carolyn Smith Gibson
Charles B. Miller, Sr.	Goldsboro Drug Co., Inc.
D.H. Tuttle, pastor and my great uncle	G. Mark Goforth, Jr.
Mr. & Mrs. W.D. Kornegay, Sr.	Their Children
Mr. Al Hearon	Mrs. Al Hearon
Bennie C. Herring	The Family
My husband, J.Z. Hinson	Pearl B. Hinson
Dr. A.J. Hobbs, Pastor, 1952-1956	Mr. & Mrs. James C. Hobbs
Luther O. Hollingsworth	Annie G. Hollingsworth & Family
Neta W. Hollingsworth ("Pete")	Husband, William E. Hollingsworth
My late husband, Alfred Edward A. Hudson	Mary Westmoreland Hudson
Rev. Leon Couch	Thelma & Robert Johnson
Mrs. Mark (Rose Carroll) West	Thelma & Robert Johnson
Mrs. Angele Kamos	Mr. & Mrs. Charles R. Koch, Jr.
Luby F. King and Nora H. Hines	Mrs. Irene King
Ruth F. Kornegay	Jack M. Kornegay & son, Morris
My mother, Mrs. Bettie Thompson Edgerton	Ophelia E. Leach
Mr. & Mrs. Ben R. Lewis	B.J. & Susan Lewis
Phyllis Henry Lucas, 1911-1972	Mr. & Mrs. Virgil Lucas, Sr.
Dr. & Mrs. Roy Aiken Mays	Dr. & Mrs. O. Aiken Mays
Mr. & Mrs. John Willis Swicegood	Dr. & Mrs. O. Aiken Mays
Mrs. E.A. Simkins, S.S. teacher; WSCS leader	Family
Henry Walton Mixon, active in S.S. and Church	Family
Mrs. John G. Parks, active in WSCS & church	Family
Dr. Nicholas W. Grant	Mrs. Anne Mixon
Christine Morris	Dr. James Morris
Herbert Lee and Sue Parker Bizzell	Susan Bizzell McFadden
Our parents	Rev. & Mrs. C. Graham Nickens
Our parents, Mr. & Mrs. J.B. Pugh	Capt. & Mrs. D.J. Norris
Russell S. Perry	Richard L. Perry
Isa Sills and Thomas Barker Dameron	Mr. & Mrs. Matthew E. Perry

Mr. & Mrs. Henry Allen Pike & sons: John Henry, Walter Grey, Allen Lee; Miss Fannie Thompson	Hazel Y. & Mary Ann Pike
My Friend, Georgia Kinsey	Susie Powell
Flora Mahn Kendall	Virginia K. Riley
Kate and Tom Robinson, Sr.	T.R. Robinson, Jr.
Mrs. Betty B. Robinson	T.R. Robinson III
Dr. Leon Russell	Alta S. Russell
George & Sabra Spence: choir, steward, WSCS, other	Ernest Spence
My mother, Mrs. Fred G. Smith	Fred G. Smith Jr.
Margaret Virginia Smoot	The Marvin Smoot Family
My father, J. Andrew Smith	J. Andrew Smith, Jr.
Frank Taylor: active; notably in finances	Elizabeth Gibson Taylor
Our son, James Gard Thompson	Mr. & Mrs. John W. Thompson
Husband, John W. Thompson: steward, 25 years	Lilla Mae Thompson
E.C. Crow, Marshall Ward, Rev. Leon Couch	Thomas Earl Tyson
Mary Moore and Addie Ward	Thomas Earl Tyson
Mrs. O.N. Lovelace, dedicated to her church	Her children
William Leo Warren	W. Thomas Warren and Family
My husband, Earl Weisiger	Bessie L. Weisiger
Mr. & Mrs. J. Fleet Wolfe	Dr. & Mrs. Harold E. Wolfe
Dr. & Mrs. Henry B. Ivey	Dr. & Mrs. Harold E. Wolfe
Addie Ward	Doris and Elbert Ward
Lottie S. Waters	Her Family
Mary Godwin Barwick	Gordon B. Weeks
Mrs. Florida Westmoreland, Martha's mother	Martha & Ray Wooding
Misses Beulah & Ann Westmoreland	Martha & Ray Wooding
Mr. & Mrs. W.V. Westmoreland	Martha & Ray Wooding
Dora W. & David Pike	Martha & Ray Wooding

IN RECOGNITION AND HONOR OF	PRESENTED BY
Bessie and Donald Bell	Allison, Sandra, and Parker Bell
Our daughters, Malinda and Amy	Bill and Betty Chapman
W.J. Horton	The Family
Dr. Allen P. Brantley	Thelma & Robert Johnson
Mr. & Mrs. Robert Johnson	Mr. and Mrs. Chester Keen
Chester and Ilamae Keen	Mr. and Mrs. Jerry Keen
James Fitzgerald Lancaster	Aunt Hy & Uncle James Lancaster
Mrs. James E. Smith: nursery, Bible School	Peggy S. Luper
W. Robert Johnson, ch. adm. bd.; trustee; finance	Ida J. Neal
Thelma Johnson: S.S., pres. & district offices, WSCS	Ida J. Neal
Mr. and Mrs. C.W. Twiford	Jerry & Pat Paschal
Pauline Barefoot	Mary C. Pipkin
Cora Pate Ray, loyal member; S.S. teacher	Mr. & Mrs. Wyche H. Ray Family
Stephen K. Ray Family	Mr. & Mrs. Wyche H. Ray Family
Jerald D. Ray Family	Mr. & Mrs. Wyche H. Ray Family
W. Hillman Ray Family	Mr. & Mrs. Wyche H. Ray Family
Deborah Tolman Randall, daughter	Wyche and Lura Ray
Dianne Carolyn Tolman, daughter	Wyche and Lura Ray
Darlene Florence Tolman, daughter	Wyche and Lura Ray
Robert D. Cobb	Mrs. Eleanor Cobb Riddle
Ethel W. Twiford	Mrs. James W. Rose
Rebecca K. Rouse, for dedicated work in the altar guild	David Rouse
Keith and Paige Rouse	G.M.R.
David Rouse: chairman, adm. board	Rebecca, Paige, & Keith Rouse
Roger Searles	The Sanctuary Choir
Mr. & Mrs. Joseph Senz III, Bradford, & Kristen	His Parents
Lilla Mae Thompson	Ann Thompson Sorrels
Bessie B. Bell, a true Christian	A Friend
Mrs. C.S. White	Kathryn W. Strom, Billie Powell & Chris, Jr.

Sally Mae Tuttle Woodall	Dr. David Tayloe
Our sons, John Wilkerson Thompson III and William Hayne Thompson	Mr. & Mrs. John W. Thompson, Jr.
Becky Smith for sharing Christmas and Easter	Viola Titus
Mattie Edwards who helps me be an active member	Viola Titus
Genie Reynolds for visiting shut-ins with me	Viola Titus
Rev. W.J. Neese for being a real friend	Viola Titus
Clemmie, Katy, Babbie, & Dallas Twiford	Mr. & Mrs. C.W. Twiford
Roger Searles	Thomas Earl Tyson
Dorothy H. Warrick, faithful to home & church	Morris Warrick
Mary Dean Weeks Radford	Gordon B. Weeks
Gordon Kenneth Weeks	Gordon B. Weeks
Gladys Barwick Weeks	Gordon Bascom Weeks
Mr. & Mrs. J. Leslie Wharton	Mr. & Mrs. James L. Wharton, Jr.
Our son, Robert Lee Wolfe (Bobby)	Dr. & Mrs. Harold E. Wolfe
My parents, Mr. & Mrs. John Alton Leach	Betsy Leach Yelverton

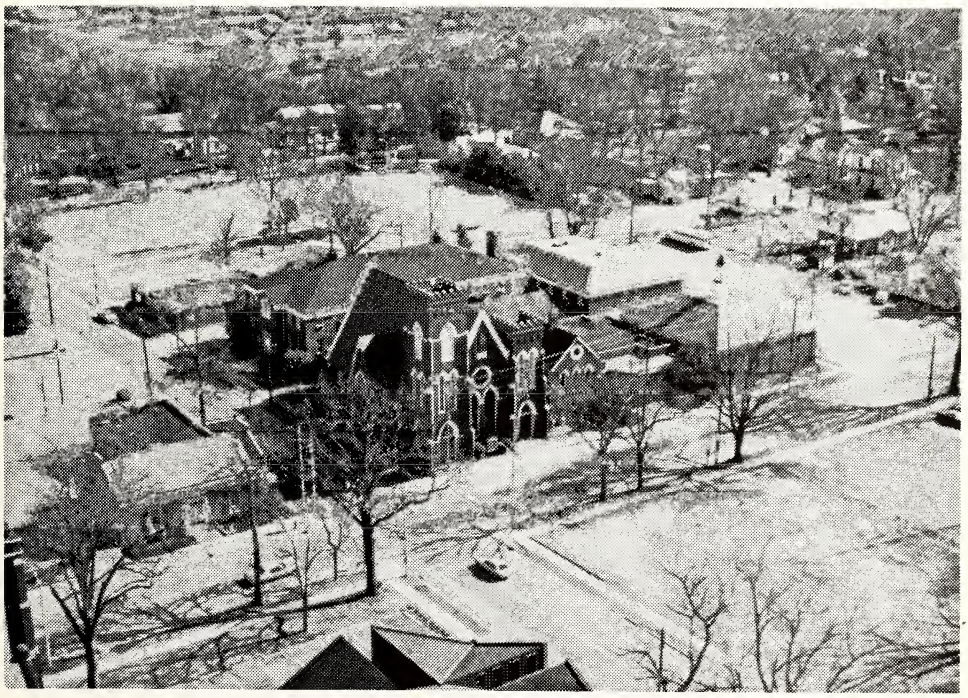
The Methodist Church: First Church Built in Goldsboro - 1850.

SECTION ONE

Introducing Saint Paul's Legacy: 1983

Today when churches build a new sanctuary, they usually plan one which will seat about half of their membership. Not so with Saint Paul United Methodist Church of Goldsboro, North Carolina. When this edifice was built in 1883-1884, the membership was three hundred. But the congregation that erected this church did so for the future. They built a sanctuary which seated almost double their membership and one which would be among the most beautiful in the state of North Carolina.

This church, which is in the Goldsboro District of the North Carolina Conference of the United Methodist Church, was organized in 1849. For about twenty-five years, it was housed in a wooden structure on Spruce Street which was probably forty by fifty feet in size. It was built about 1850, being the first church to be constructed in the newly organized town of Goldsborough.



Aerial View of Saint Paul United Methodist Church - 1981

Because the Spruce Street Church soon was not large enough to accommodate the growing membership, a new brick building was erected on the corner of John and Chestnut streets, from which has evolved a building with all sorts of additions, alterations, and adjustments that vary from the original design.

N. C. Collection UNC-CH Library

How wrong those early Methodists were in estimating the growth of their church is shown by the fact that there has seldom been a time in the history of the church when there was not some kind of building program going on, even to the extent of the formation of whole new churches.

Constant growth at Saint Paul not only in membership but also in programs and services has resulted in an almost continuous series of building changes over the past one hundred years. Seldom has this church gone many years without the sound of hammer and saw or the work of the painter and of the interior decorator. In fact, there have been so many changes that one church member just recently remarked that the church should be placed on a turn table!

As if growth were not enough to cope with in this building, the congregation in 1954 had to repair the damage sustained from the tragic blow of Hurricane Hazel when it toppled Goldsboro's most inspirational landmark, the tall steeple.

Now, in 1982, the congregation has moved again and is engaged in its most extensive change, that of renovating the building as it seeks to stabilize and secure an edifice which will meet the needs of the years ahead. Carrying this project to completion may well challenge the membership to greater sacrifices than they anticipated, not just financial, but in maintaining mutual respect and understanding of the wishes of the whole congregation.

As a part of the centennial celebration of the building of Saint Paul Church, this documentary history of the church is being published. It is called *With A Single Eye* because it is hoped that it will help to foster greater unity and singleness of purpose on the part of the members to seek to know and to do the will of God through this Church. Its main purpose it to help present and future members to become increasingly aware of the debt they owe to that host of former members which can only be repaid by doing for others what was done for them. Preserving the history of Saint Paul for future generations is a vital part of the church's legacy which this generation has bequeathed to posterity along with the renovated sanctuary.

The Bible is the greatest heritage which Christians have received other than God's supreme gift of His Son. No doubt the greatest miracle of all time is that of the writing and the preservation of the Holy Bible. This is so familiar to us that we are prone to accept it with little appreciation for its value or its cost. The Bible with all its historical accounts of how God revealed Himself to mankind is ours today because of the sacrifices and dedicated work of untold numbers of people who through centuries have recorded and protected its glorious messages. When we consider how easily it could have been lost during the many wars and troubles this world has seen, we stand in awe and thank God for those inspired people who made it possible for us to know God and His plan for mankind. We are also indebted to those who have recorded the story in music and art.

The Bible and the records of the church and of its work are really stories of people whose work and relationships with mankind have reflected the glory of God, both as an assembled group of people working together toward common goals and as individuals in their homes and private endeavors.

Here at Saint Paul United Methodist Church great works have been done. Much tangible evidence of it remains to bless us today. Some has vanished away, but the spirit is still here. One cannot walk through the halls of this church or

meet its people without feeling that the hand of the Lord is and has been at work here. As one delves into the various records here at the church and elsewhere, one constantly meets and makes friends with people who no longer are here in the flesh, but who still live on as part of this great church. These people were very much like members today. They made the same kinds of mistakes and exhibited the same qualities of strength exhibited by all persons who have accepted Christ as their Savior. The record speaks for itself. Saint Paul Church has had an unusually large number of persons who were motivated much of the time by a dedication to do the will of God.

The title of this book was found in one of Francis Asbury's letters. That greatest of all figures in American Methodism and second only to John Wesley in World Methodism, once wrote the following letter to Daniel Hitt to give advice on how to conduct business at an Annual Conference:

New Town, Virginia
November 10, 1804

(To Daniel Hitt)

As I am going to the South about 1400 miles passing and repassing, and hope to attend the South Carolina and Virginia Conferences, I feel my weakness, and calculate upon the probability of a failure in attending the Baltimore Conference to be held in Winchester, April 1st, 1805. These are to appoint you, according to the power delegated to me by the late General Conference. You must preside in the conference as I have done, and do all things with a single eye to the glory of God. Admit, examine, elect, and station the preachers; and God will be with you and bless you. Given under my hand this 10th day of November, 1804.

Francis Asbury

P. S. *Mark well!* Should Bishop Whatcoat be present, his want of sight is such he cannot preside, but he will be as counsellor, and may ordain.

The advice given by Asbury is found in the Bible in Matthew 6: 22, 23 and in Luke 11: 34, when Jesus said: "The light of the body is the eye: if your eye is single, your body will be full of light; if evil, with darkness."

In preparing this history of Saint Paul Church, it has been the aim of the writers to tell the stories with A SINGLE EYE TO THE GLORY OF GOD. Many of those people who have gone before at Saint Paul will be found on the pages of this book. They may well serve as "counselors."

To the left of the title of each chapter in this book appears a small picture which is the artist's interpretation of the contents of that section. The subsections within the chapters are marked by a single, stylized eye which is focused on the cross. It is the prayer of all who have worked on this book that those who read will be inspired to "do all things with a single eye to the glory of God."

N. C. Collection / UNC-CH Library

SECTION TWO

Exploring Our Background: 1700-1840

AN OVERVIEW

Not until recently have there been coordinated efforts to secure a comprehensive history of Wayne County. Because of that, few people know very much about the past of Goldsboro or the county.

As a matter of orientation, some general background is being given here in order to place Saint Paul Church in its proper setting. It is quite surprising for most people to learn that Saint Paul Church is almost the same age as Goldsboro and that its history closely parallels that of the city.

This section will attempt to show the reader various influences which made Saint Paul the church that it is today. First, there will be a short description of Wayne County and its natural resources which existed here when white men first came into this area. After that, the searchlight of exploration will be turned toward the little-known people who early transformed the land from virgin forests to rich farming land. Next, there will be brief mention of the means by which actual survival and economic growth were made possible. Finally, in this chapter, there will be a short history of how Methodism had its start in England, was brought to America, to North Carolina, to Wayne County, and then to Saint Paul.

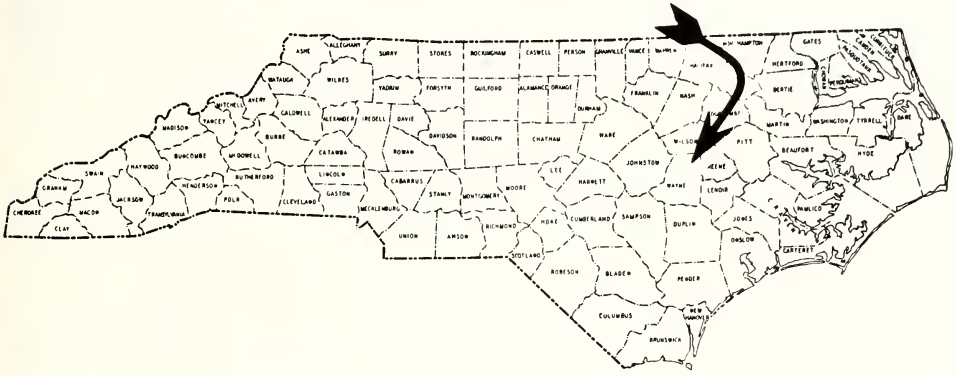
1 *Our Land.* Wayne County is situated in the western edge of the Coastal Plain of North Carolina. Goldsboro is located near the center of the rectangular-shaped county and is approximately one hundred miles from the coast. The area lies far enough inland to have very little swamp land, yet near enough to the coast for its topography to be relatively level. Scattered among the vast level fields with an occasional area of gentle slopes and shallow ravines, are still some woodland tracts, reminding us of the time when the virgin forests covered the land.

Most of the land is very fertile and excellent for farming. The area has a mild climate, suffering few extremes of cold and heat and usually having an adequate amount of rainfall. It enjoys a long growing season.

It is difficult to comprehend how the face of the land of Wayne has changed since white men first moved into the area. By concentrated effort of the imagination, one can picture the land as our forefathers found it--no open fields with lush green crops growing--no houses--only unbroken dense forest land filled with tall trees and heavy, tangled vines and underbrush. Wild animals and birds inhabited the land in bounteous numbers. The land was filled with dangers and difficulties. There were no churches or schools; no ministers, or doctors, or

teachers; no super markets to provide them with food; no newspapers, no radios, or TV's. There were no roads or bridges across the streams; no towns, no factories, no stores, no sawmills.

WAYNE COUNTY



The streams were filled with fallen trees and accumulated leaves and branches making the waters swerve and change direction frequently as they edged toward the sea. This tortuous winding among the debris and the sandy deposits on the bottom made navigation difficult. The streams of Wayne were more an impediment to man's movement across the land than they were a facilitator of travel and transportation as they were in Virginia and South Carolina.

The Neuse is the only stream of any consequence in the county. It enters the county from the west and meanders eastward toward Kinston, New Bern, and the Atlantic. It is fed by many small streams and creeks. Its chief tributary is Little River which is only about fifteen miles long but which has a large natural reservoir of clean water now harnessed to provided water sufficient for the needs of Goldsboro during normal seasons.

Wayne County has been described as one of the most favored spots in eastern North Carolina. While this is true, it still required the God-given intelligence and the will to work of the people who came here. Before the land could be habitable, homes had to be built, forests cleared, streams cleaned out, and roads built with bridges or ferries across the streams. All of this took much time and an inordinate amount of work and endurance. Year by year the battle with the wilderness was waged and won--but at what cost we cannot fathom today.

2 *Our People.* Across Wayne County today there are many little family cemeteries which are silent reminders of the early settlers who cleared the forests which blanketed this land. By searching among the stone markers, one sometimes finds a name and a date or two that give clues to the identity of a person or even a whole family. These cemeteries have been cataloged and made available in a publication of the Wayne County Historical Association. Very little else remains to tell about the lives and experiences of the county's earliest settlers. Of one thing we can be certain; they were people much like us who became hungry, got sick, were cold, and were lonely for loved ones left behind. The amazing thing is that as many of them were able to survive as did.

N. C. Collection UNC-CH Library

From old maps, letters, land grants and deeds, and court records, searchers have found names of settlers and learned about their owners. But relatively little is known about the great majority of Wayne's early people. The recent interest in genealogy has contributed much to the knowledge of the history of our people.

Wayne County was formed in 1779 from Dobbs County (1758). Dobbs had previously been a part of Johnston County (1746) and before that of Craven County (1722).

Early Wayne County

Historians say that the only inhabitants of Wayne in 1700 were Indians. When the white men began to arrive, the Tuscaroras protested the seizure of their lands and a terrible war resulted. The Indians were defeated, and in 1714 they migrated to New York.

The land formations of the coast of the Middle Atlantic states had a great influence on the settlement of North Carolina. There are in North Carolina few large rivers and no good harbors. The Roanoke, the Tar, and the Neuse rivers all empty into shallow sounds. Only the Cape Fear flows into the ocean, and its mouth is shallow and dangerous. As a consequence, North Carolina was settled much later than either Virginia or South Carolina because those states had good harbors and rivers where the sailing ships from England could land easily. Every

year ships brought more and more new colonists to America. The earliest settlers chose to make their homes near good harbors and rivers because they had to trade with England. Transportation over land was difficult and costly. When possible, the colonists built their homes on the rivers. It was only after all the good land on the Virginia rivers was taken that people began to come to North Carolina. They followed the rivers that flowed from Virginia into the Albemarle Sound. Afterwards, as the best land in the Albemarle area was taken up, the settlers began to filter across the Coastal Plain and into Wayne County. Before long, however, the more venturesome persons left their first homesteads in Wayne and began to explore to the south and west.

Almost all of the earliest settlers were English. Sometimes they had spent a generation in another colony, but the vast number of them were of English descent. They brought with them to North Carolina the English language, customs, legal system, and traditions.

Although there were some colonists in North Carolina who came from France, Scotland, Germany, Ireland, and Wales, most of the people who came to Wayne County were English who had come here by way of Virginia. A few came from Massachusetts and from the Palatine colony at New Bern. Also a goodly number came to Wayne from the lower Cape Fear region.

By 1750 white settlers were increasing in number; among them were many Quakers: The Edgertons, Hollowells, Pikes, Pearsons, Deans, Coxes, and Jinnettes. Forests were cleared to make farm land, roads and bridges built, and ferries were set up. There were as yet no towns. A few people had secured large land grants and formed plantations. When Wayne was formed in 1779, there were about 5,000 people in the county; one-fifth were slaves from Africa, brought here to help do the work on the plantations. In Wayne there were only a few large slave owners. There were some people who owned from one to twelve slaves, but the big majority of people in this county were never slave holders. They made their living on small farms.

After the county was formed, sessions of court were held in homes because there was no courthouse. The first court session was held January 1780, at the home of Josiah Sasser on Little River. Soon after, a site was chosen near the center of the county and three acres of land were bought from Dr. Andrew Bass. In 1782 a courthouse was built there, and the town of Waynesborough grew up around it, being incorporated in 1787.

According to local historians, Waynesborough soon grew into "a thriving and growing river town." A second courthouse was built there in 1814. Some of the people who lived in Waynesborough were among the founders of the Goldsboro Methodist Church. Among them were the following: Borden, Andrews, Powell, Langston, Cobb, Lane, Hooks, Jernigan, Winslow, Gurley, Howell, Slocumb, Bryan, Kornegay, Ward, Dewey, and Miller.

It is not known how large Waynesborough was, but it probably never had more than one hundred or one hundred fifty inhabitants. They were people of refinement and culture. Many had moved here from colonies in the North.

The population in Wayne County in the 1850 census, following the incorporation of Goldsboro in 1847, was as follows: total population, 13,486; Whites, 7,802; Negroes, 5,684.

N. C. Collection / UNC-CH Library

Lefler and Newsome derived a ratio of economic and social stratification for the population of the state of North Carolina during the generation preceding 1860. Assuming that Wayne County would have been somewhat typical of the state, the following approximation gives an idea of the makeup of the population of Wayne.

1.	Gentry (planters with more than 20 slaves, prominent doctors, lawyers, preachers or business men)	400	(6%]
2.	Middle class (smaller slave owners, lesser public officials, merchants, country lawyers, doctors, and preachers)	2,000	(20-25%)
3.	Small farmers and laborers	5,000	(60-65%)
4.	Poor Whites	400	(5-10%)
5.	Free Negroes (actual count)	664	
6.	Negro slaves (actual count)	5,020	

During the one hundred thirty-odd years since the above statistics were gathered, many changes have taken place in the composition of the population. The presence of Seymour Johnson Air Force Base and growing industrial development have continued to bring an increasing variety of persons from differing backgrounds. The beginning of the growth of the population dates from the coming of the railroads: the north-south in 1839 and the east-west in 1856 and 1858.

The population of Wayne County has experienced phenomenal growth from 13,486 in 1850 to 97,054 in 1980. Quoting from a publication of the city of Goldsboro when T. R. Robinson, Jr., was mayor: "An expansion of this nature is caused by the character and vitality of the people who live within the area and because these people have developed its resources and industries." The author of *With a Single Eye* would add that its progress has been great also because of the emphasis which has been placed on religion and education--the churches and the schools.

3 *Our Economy*. The principal business in early Wayne was almost entirely agriculture. The farmers grew hogs and cattle, corn, some cotton and tobacco. It took most of what they grew to feed and clothe their families and their slaves. The larger plantations did ship some surpluses to England and to other American colonies, but transportation was very difficult and costly. Turpentine distilleries were among the earliest industries.

Only a little over two hundred years ago, Waynesborough was the only town in the county, owing its existence to its being the seat of county government. Pikeville was only a stagecoach stop. Whitehall (Seven Springs) was a small community, chiefly agricultural, but containing a few small industries and later becoming a flourishing resort. Goldsboro, Fremont, and Mount Olive did not exist.

Soon after the court house was built in Waynesborough in 1782, a few businesses were started. There was a general store, a harness and buggy factory, a boat landing, and taverns.

The town grew around a river boat landing for boats coming to and from New Bern. However, the Neuse was not good for navigation. At times of high water the boats would sometimes have to wait at the bridges until the water had subsided enough to permit their going under them. There was a stagecoach line from Waynesborough to Raleigh and another to New Bern. Waynesborough was the stop-over place.

Mail was almost non-existent. Until after the Revolutionary War, there were only four post offices in the state: Edenton, Bath, New Bern, and Wilmington. Perhaps one of the hardest things for the twentieth century North Carolinians to realize is that the first rural free delivery of mail in this state was not until 1896, less than a hundred years ago! Since there were no newspapers in the state before 1751, "travelers were thus the planter's mail, newspaper, radio," according to Newsome and Lefler. Television had not ever been dreamed of.

The coming of the railroads marked a new era in Wayne County. Private captial began the building of a railroad through Goldsborough which eventually extended 161 miles from Wilmington to Weldon, the longest railroad in the world at that time. The company ran out of funds. After some time, the state completed the building by allocating some funds which the federal government had given to North Carolina. There were great celebrations when the road was completed in 1839. Later, in 1856, the state completed a second road which ran from Charlotte to Goldsborough, and by 1858 was extended to Morehead, thus making Goldsborough an important railroad junction.

Mr. Arnold Borden - Mrs. Maria A. Brownrigg Borden - Early settlers of Goldsboro and Long Time Members of Saint Paul Methodist Church

N. C. Collection / UNC-CH Library

These railroads helped Wayne County to develop in a manner which had never before been possible. Farmers could sell their products, and industries were started. The cost of shipping goods was cut in half. More travel and more frequent mail service resulted. The two roads crossed at Goldsborough, making the town a thriving commercial center. Buildings were erected near the junction of the railroads. A large three-story hotel with twenty-four fireplaces was built there by Arnold Borden in 1838. Mr. Borden died in 1846, but his wife Maria Borden continued to run the hotel for many years. Rev. John N. Andrews called Mrs. Borden "the Lydia of the church." He said, "She had wealth and used it freely for Christ's Kingdom." One of the original stained glass windows in Saint Paul Church is a memorial to her.

Since the beginning of Goldsboro in 1847, the history of the economic growth here has been one of expansion except for the devastating period during and after the Civil War. Other economic set-backs come at the great fires of 1869 and 1884, World War I, and the depression of the 1930's. More recently the building of Seymour Johnson Air Force Base in Goldsboro and the development of the area as a diversified industrial and distribution center have greatly augmented the still very important agricultural interests of the county.

4 *Our Religion.* Having taken a quick look backward at our land, people, and economy the next area in our background to be explored is that of the beginning of the Methodist Church.

The United Methodist Church is now making plans to celebrate its two hundredth anniversary in 1984. Organized Methodism has been in existence only twice as long as has Saint Paul's sanctuary on John and Chestnut streets in Goldsboro.

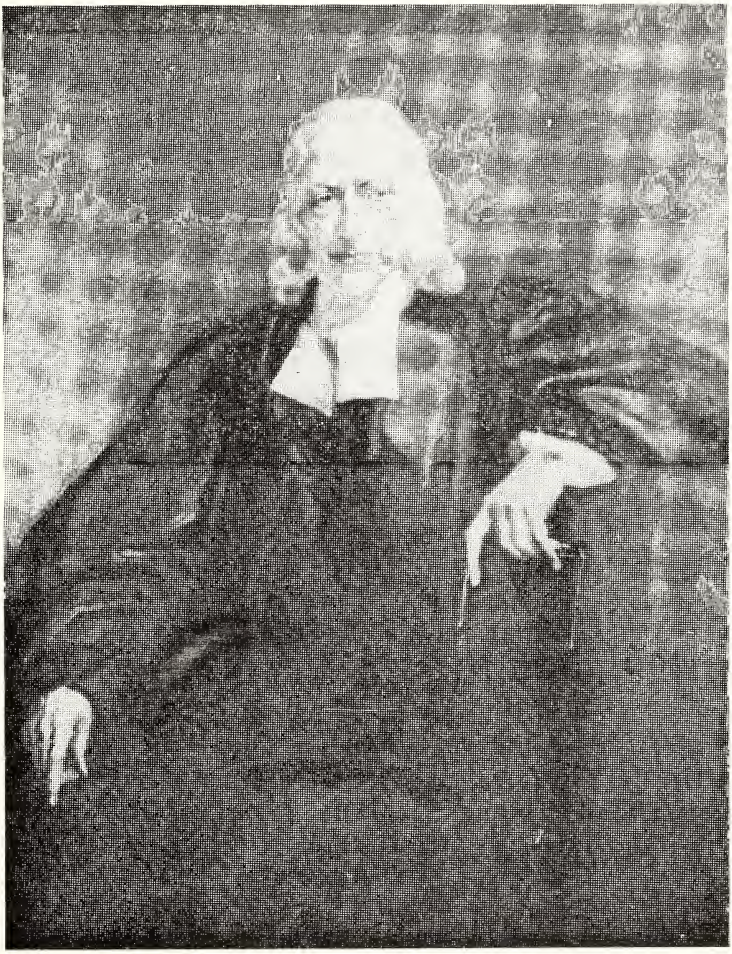
As Saint Paul rejoices in the accomplishment of the renovation of the sanctuary in 1982, and as they join with Methodists in the celebration of the beginning of the Methodist church, perhaps the members can experience anew the warmth of their own spiritual faith. In the words of Rev. W. J. Neese in a sermon May 21, 1978, "Undoubtedly, it will be tremendously helpful to us in our own Christian living if we can get back to our ecclesiastical 'roots' for a time. To have some of the dedication, discipline, and spirit of John Wesley become a part of our own lives. . .may inspire, motivate, and empower us for the sacrificial service to which we have been called."

For that reason, we turn now for a look at how the Methodist Church came into being.

5 *In England.* At the beginning of the eighteenth century, England was going through a period of general decadence of morals, disregard of God, neglect of the Bible and of the church. Thomas Carlyle describes life of that time as being "Soul extinct, stomach well alive."

The government was controlled by great lords and landowners. The common man had no consideration. There was complete indifference to poverty and the suffering caused by it. If a man could not pay his debts, he was thrown into prison. Although taxed heavily, he had no vote and little chance to own property. Debtor's prison, child labor, crowded tenements, and hunger were characteristic of that day.

Such was the society into which John Wesley was born in 1703. He was descended from a line of ministers of the Church of England on both his mother's and his father's sides of the family. He and his brother Charles were educated at Oxford. While there, they formed a group of young men into a Holy Club which was dubbed, in derision, "Methodists" because of their methodical devotion to study and religious duties.



John Wesley

After graduation the Wesleys were both ordained as priests in the Church of England, the state-supported church. In 1735 John went with Oglethorpe's colony to Savannah, Georgia, to serve as chaplain for the colony. Charles Wesley went also, as Oglethorpe's secretary. They tried to be missionaries among the Indians but were unsuccessful in this work. Returning to England, John experienced spiritual conversion at Aldersgate in 1738. This experience of salvation through Christ changed his whole life. He soon began a lifetime of evangelistic work which resulted in a religious revival on two continents.

N. C. Collection UNC-CH Library

In the beginning there had been no intention on the part of the Wesleys to organize a new church. Their aim was to revitalize the Anglican Church. The beliefs and practices which they promoted, however, were not acceptable to the established church. In fact, church after church was closed to them. Thus, they were driven into the churchyards and open fields to sing and preach.

Their message of repentance, justification by faith, new life in Christ Jesus, and witness of the Spirit was the dire need of the sick society of the day. The people came and listened and were converted.

Charles Wesley's greatest contribution was in the field of religious music. He wrote more than five thousand hymns. Methodists can find many of them in the church hymnal. John Wesley is said to have preached 40,000 sermons and to have traveled 250,000 miles during his ministry. He became the most vital and influential man of his time. More than any other person, he is credited with having brought about a new conscience among his countrymen.

The genius of Wesley's ministry lay in his ability to organize. It was this which insured the continuation of his work. Beginning with small bands and societies, he developed a whole new United Society which was to grow into a world-wide church. Annual Conferences, the wide use of written materials, and a system of ordaining and assigning clergy to fields of service were some of the steps which led to the Deed of Declaration in 1784 which was in essence the charter of the Methodist Church in England.

The first building called a Methodist church in England was what was known as the Old Foundry Church in London. This has been called the "Cradle of Methodism." Another church, which is still in use today, is Wesley's Chapel on City Road. It is known as "The Cathedral of Methodism."

6 *In America.* The earliest clergymen to come to America were Anglican priests of the established church of England. These ministers, however, were few in number. They were at a great disadvantage in serving the people, because in most cases the colonists lived far apart. Ministers were very scarce, also, because they could only be ordained in England. Furthermore, many of the colonists resisted the idea of a state church. As a result, the Anglican church in America grew slowly.

The earliest "dissenters" from the Anglican Church were the Baptists, the Presbyterians, the Quakers, the Moravians, and the Lutherans. The last great Protestant sect to come to America was the Methodist. As has been pointed out earlier, neither John Wesley nor his followers wanted to leave the Anglican Church.

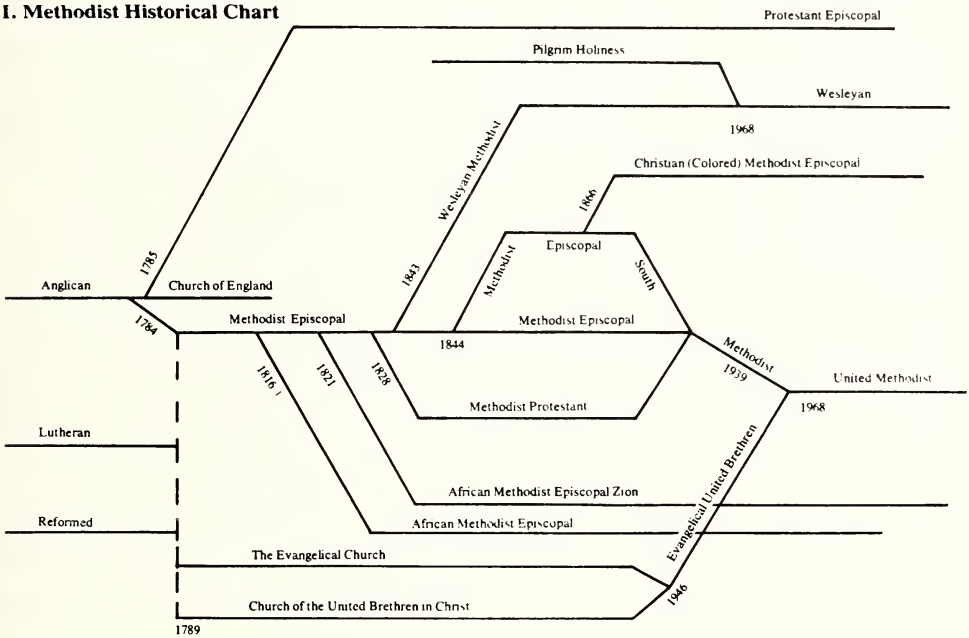
The first Methodist Societies in America were organized about ten years before the Revolutionary War. The first Methodist preachers who came to America were English or Irish lay preachers who came on their own as missionaries. In 1760 Philip Embury and Robert Strawbridge came to America. Strawbridge organized the first Methodist Society about 1763 in Maryland and Embury assisted by Captain Thomas Webb, organized the first one in New York about 1766. Other preachers who came were George Whitefield, Richard Boardman, Joseph Pilmoor, Richard Wright, and Francis Asbury, the latter being the greatest of them all.

At the end of the Revolutionary War most of the Anglican ministers returned to their homeland. This left the Methodists in America without ministers

who could administer the Sacraments of Baptism or Holy Communion, perform marriages, or conduct funerals, since they had depended upon the Anglican ministers for these rites.

John Wesley grew into the conviction that it was necessary to ordain ministers in America. Accordingly, he ordained Dr. Thomas Coke in 1784 as the first General Superintendent of the Methodist Episcopal Church in America and sent him with instructions to work out a plan for the American Methodist Church.

I. Methodist Historical Chart



The official beginning of the American Methodist Church took place at Lovely Lane Chapel in Baltimore on December 24, 1784. Sixty preachers met there in what became known as the Christmas Conference. Bishop Coke ordained Francis Asbury there at that conference. Coke and Asbury were elected as bishops and twelve ministers were ordained. Bishop Asbury became the superintendent of all the circuits in America, visiting them at least once a year. Bishop Coke became the "father of missions." He visited America nine times and traveled widely elsewhere seeking to establish Methodism in many parts of the world.

The Christmas Conference lasted for ten days. During that time they mapped out the Methodist circuit rider system. The inhabited part of America was divided into sections called "circuits." A preacher was assigned a territory where he served as evangelist, pastor, organizer, and builder. There might have been as many as twenty-five preaching places on a circuit which required as much as four weeks to complete. The circuit rider was usually single and his salary was $64 a year, no more. He traveled on horseback along the wagon trails of the wilderness, carrying his few clothes, a Bible, a hymnal, and pamphlets in saddle pockets. He preached in log cabins, brush arbors, at camp meetings, and

in rude chapels. The Methodists did not wait for a congregation to gather and then call a peracher. Instead the preacher went on an extended circuit and hoped he could gather congregations along the way. He swam streams where there were no bridges, he often slept outdoors; he faced disease, wild animals, and bandits. He was subjected to all kinds of weather. Most of them died young. An often repeated phrase was, Theres's nobody out today but crows and Methodist preachers." As the population moved west, the circuit riders moved with them. The work grew rapidly. In 1784 there were 13,000 Methodists in America; sixteen years later there were 65,000.

The central figure in bringing Methodism to America was Francis Asbury. Born in England in 1745, he was sent to America as a missionary by John Wesley in 1771. He was only twenty-six at that time. Yet, fifteen years later he was made the Superintendent of the Methodist Episcopal Church in America. Characteristically he would not submit to ordination on the basis of Wesley's appointment alone, but insisted that he be voted on by his fellow ministers. Asbury was unanimously chosen and then ordained as a bishop by Dr. Thomas Coke.

The figure of Francis Asbury on his horse is perhaps the most familiar logo of the Methodist Church. He is known as "The Prophet of the Long Road." He visited areas from Georgia to Maine, traveling a total of 275,000 miles, crossing the Allegheny Mountains more than sixty times. He visited North Carolina sixty-four times. He preached an average of a sermon a day for half a century. On and on he rode, in feeble health, in "pain, pain, pain" he wrote in his *Journal*. In his last years his health was such that it was necessary for him to have a traveling companion. His last journey was undertaken only a few days before his death. He never married.

From the three published volumes of his *Journal and His Letters*, we know a great deal about the hardships and the difficulties which were faced by the itinerant preacher and about the beginnings of Methodism in America. It was from one of Asbury's letters that we have chosen the title of this book, *With A Single Eye*, "Do all things *with a single eye* for the glory of God."

During the first century of the American Methodist Church there were numerous divisions, the most serious being that caused by the issue of slavery. The first split occurred in 1792 when James O'Kelly led in the formation of the Christian Church. The North Carolina Conference of the Methodist Protestant Church was organized at Halifax, North Carolina, in 1828. In 1844 the Church was divided into two General Conferences, and the Methodist church in the southern states became the Methodist Episcopal Church, South. Following the Civil War, several independent Black churches were formed, with one group maintaining affiliations with the White church. Over the years there have been other groups that have separated.

It was not until 1939 that the three large Methodist bodies, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church merged to form one united body, The Methodist Church. A second union occurred in 1968 when the Methodist Church and the Church of the Evangelical United Brethren joined together to become the United Methodist Church. Most Methodist churches in North Carolina are United Methodists.

During the two hundred years of American Methodism a great change has taken place in the characteristics of the Methodist Church. Its phenomenal

growth has been accompanied by an adaptation to American society. In the commemorative volume for the bicentennial of the first Carolina Circuit (1976), *Methodism Alive in North Carolina,* a recurrent theme brought out by most of the writers is that Methodism in North Carolina has "followed the classical movement from sectarian to churchly status, a religion of the poor and the powerless to a religion of the well-to-do and powerful." Larry Tise wrote in that same volume that Methodism had developed from backwoods evangelism to respectable town revivalism.

In 1980 the world-wide United Methodist Church was organized in 22 countries and had 9,985,443 members, 42,427 local churches, 73 annual conferences, and 543 districts.

The United Methodist Church is a caring church. The basic benevolence fund of the church, that of World Service, has budgeted for sharing during 1983 the amount of $31,196,620. This is in addition to the tremendous amount of giving administered by the local churches and the various groups within them.

7 *In North Carolina.* "The Cradle of American Methodism" was the designation given to North Carolina and Virginia by William Allen Sweet. Had he included Maryland, his statement would have been more nearly true.

Methodism was introduced into North Carolina by George Whitefield who preached in New Bern in 1739. Just ten years before that date it had been reported that there was not a single clergyman in the entire colony. Whitefield made five more trips to North Carolina. Several times he spoke of North Carolina as being an "ungospelized wilderness." Whitefield was probably a greater preacher than John Wesley, but he organized no societies and built no churches. As a result, today there is no group in North Carolina or elsewhere that traces its beginning to Whitefield. What he did accomplish was to keep alive a "spiritual expectancy," according to an early historian.

What has been described as the first official Methodist sermon was preached at Currituck Courthouse in 1722 by Joseph Pillmoor. It was his plan of operation to use the courthouses in the small county towns. There was still no organized Methodist Society in North Carolina when Thomas Rankin called the first Annual Conference of the Methodist Societies in America in 1773. This conference met in Philadelphia and was attended by ten preachers representing six circuits and 1,160 members. Thomas Rankin is known to have crossed the Roanoke River and preached in North Carolina on July 3, 1775.

An evangelistic team consisting of Robert Williams, an itinerant Methodist preacher assigned to Brunswick County, Virginia, and Rev. Devereaux Jarratt, an Anglican rector from Virginia, came into northeastern North Carolina seeking to "revitalize the Church of England." Due to the influence of Robert Williams they were successful in effectively promoting Methodism. From Virginia, revivals were thus brought into North Carolina and for nearly one hundred years they were the main source of growth of the church.

The first Methodist circuit in North Carolina was organized in 1776 and was known as the Carolina Circuit. It probably included both North and South Carolina. Two years later this territory was divided into three circuits: Roanoke, Tar, and New Hope. Additional circuits were soon formed, including Yadkin (1780) and in 1784 Bertie, Pasquotank, Holston, Guilford, and Salisbury. Within each of these circuits, Methodism consisted of dozens of tiny societies and preaching places which were visited occasionally by itinerant preachers. These preachers were called circuit riders because they traveled on horseback. All of these circuits looked to Francis Asbury for leadership. From 1780 until 1816 Asbury was in North Carolina almost every year visiting practically every preaching place in the state. Preachers assigned to the circuits of eastern North Carolina included, among others, Edward Droomgoole, Isham Tatum, Frank Poythress (1776); John King, John Dickens (1777); Leroy Cole, William Glendenning and James O'Kelly (1778).

Following the Revolutionary War, upon the collapse of the Anglican Church and the return of its ministers to England, the Methodist Episcopal Church was organized on December 24, 1784, in Baltimore at the famous "Christmas Conference" in Lovely Lane Chapel.

The following year, 1785, the first Annual Conference in America was held in the home of Green Hill, near Louisburg. It was at this and at subsequent conferences meeting in North Carolina during that decade that preachers were assigned, plans made for the establishment of an early Methodist college, and the first American Methodist periodical journal originated.

In 1802, the Methodist Church divided itself into conferences, districts, and circuits, and the bulk of North Carolina was made a part of the Virginia Conference where it remained until 1837.

Subsequent history of the North Carolina Conference will be given here by excerpts from the Annual Conference Journals. For the reader who would like to pursue Methodism in early North Carolina in depth, a rewarding experience may be had by reading W. L. Grissom's *History of Methodism in North Carolina.* Vol. 1: to 1805. Nashville and Dallas.

EXCERPTS FROM THE *NORTH CAROLINA ANNUAL CONFERENCE JOURNALS:* 1961, 1967

From the early beginnings to the year 1837, Methodism in the State of North Carolina was parcelled among the Holston, South Carolina, and Virginia Conferences. The Virginia Conference embraced territories in the north, east, and central portions of North Carolina. The Holston Conference embraced the territory in the west adjacent to Tennessee. The South Carolina Conference included territories on the southern border of North Carolina.

The North Carolina Conference was set off from the Virginia Conference in May 1837. In 1850 and again in 1870, North Carolina territory in the South Carolina Conference was transferred to this Conference. In 1890, North Carolina territory in the Holston Conference and in the Virginia Conference, except that beyond the Chowan River, was transferred to the North Carolina Conference, and the Conference was divided into the North Carolina and the Western North Carolina Conferences. In 1894, the remaining North Carolina territory in the Virginia Conference was transferred to the North Carolina Conference.

After the 1939 merger, the North Carolina Conference of the Methodist Church was composed of the North Carolina Conference of the former Methodist Episcopal Church, South, and parts of the North Carolina Conference of the former Methodist Protestant Church and the Blue Ridge-Atlantic Conference of the former Methodist Episcopal Church. The former Methodist Episcopal Church gave to the North Carolina Conference of the Methodist Church nine preachers, eleven charges, and 1,837 members; the former Methodist Protestant Church, 23 preachers, 20 churches, and 9,152 members; the former Methodist Episcopal Church, South, 273 preachers, 226 charges, and 132,735 members.

The Unification of the North Carolina Conferences was accomplished by the Unification of the three major branches of American Methodism in the United States at Kansas City, Missouri, May 10, 1939, with the following Declaration of Union: "The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church are and shall be one United Church." To this historic statement the delegates responded, "We do so declare."

The Organizing dates of the three former Conferences were as follows:

(1) The North Carolina Conference of the Methodist Protestant Church, 1828, at Whitaker's Chapel in Halifax County, North Carolina.

(2) The North Carolina Conference of the Methodist Episcopal Church, South, 1837, at Petersburg, Virginia.

(3) The Blue Ridge-Atlantic Conference of the Methodist Episcopal Church, 1879, at Greensboro, North Carolina, first named Southern Central Conference; two years later, 1881, renamed Blue Ridge-Atlantic Conference.

N. C. Collection / UNC-CH Library

8 *In Wayne County.* Did Francis Asbury come into Wayne County? The story of Bishop Asbury is inseparable from that of the early years of Methodism in America and in North Carolina. This remarkable man traveled such distances to so many places that it seems he must have been to every village and town on the eastern seaboard. If he did not physically do this, it is certain that eventually his influence reached that far. As a result, many churches and communities treasure a tradition that the bishop preached in their area, as well he might have done.

Wayne County is one of those places where tradition says Asbury came but there is no record that we know of existing from that time to establish this. At least three, possibly more, Wayne County Methodist churches which exist today trace their beginnings to the period when Asbury was crossing and recrossing the state. It is documented that he was in Greene County, also Lenoir, Sampson, and Duplin, and in Raleigh.

In connection with this, it must be recognized that Methodist teachings were being brought into the area by a number of local preachers and that Methodist Societies were being formed, even before Asbury came. One such group, located less than ten miles from the Wayne County line is Rainbow in Greene County near Snow Hill. According to church historian Mary Kilpatrick, a young circuit rider in 1783 or earlier, who probably came by way of the Indian trail now followed by N. C. highway 58, stopped in the home of Samuel Hooker and preached to his family and neighbors. Soon afterward a small log church was built. The church apparently was visited at some time by Asbury, since it is so indicated on a map in the Bishop's *Journal.*

Although Bishop Asbury kept meticulous notes and wrote many letters which were published in the three volumes of his *Journals,* it would have been improbable that he was able to record every event in his nearly forty years of itineracy or that everything he wrote would have been preserved until today.

When one reads of Asbury's difficulties encountered during his journeys, it would be easy to understand why his records might have no mention of his coming into Wayne County, if, indeed, he did. He tells of "nothing to eat...horse has no shoes, no rest, no food...crossing swamp...crossed ferry during a storm...so cold we could hardly stand it...through hail, wind, and snow...late rains had swelled the waters...outdone by fatigue and heat...rode thirty miles, liked to faint in the carriage...broke ice in the swamp...bridge carried away by the freshet...we had to go through rocks, holes, logs, I was affrighted...Brother Poythress said the horse was down twice and covered all but his head...pathless woods...crossed river in a flatboat and poor ferryman swore because I had not a silver shilling to give him..."

Providence Methodist Church had an early preaching place, and tradition says that this church was organized twelve to fifteen years prior to the death of Bishop Asbury (1816), which would have given an organizational date of 1800 to 1805. Providence Church is not far from the eastern edge of Goshen Swamp. Asbury speaks in his *Journal* of going to Goshen. The Providence Church historian states that "perhaps he [Asbury] had a guiding influence in its organization while traveling in eastern North Carolina." Many of the oldest families of southwestern Wayne are Methodists.

Bethel Methodist Church, which is in the northeast corner of Wayne, was founded around 1800. Its close proximity to several places in Greene and Lenoir Counties which Asbury recorded as having visited would make it likely that it began because of Asbury's work in the area. This author is not aware of any local traditions which Bethel may have concerning its orgin.

Salem United Methodist Church appears to have the most credible evidence that Asbury visited and preached to persons who were influential in organizing that church. Sources of this information were written, however, as much as fifty years after the event. The following condensed account written by Col. W. S. G. Andrews, who was a founder of the Goldsborough Methodist Church, appeared in the *North Carolina Christian Advocate*, February 29, 1856, and was reprinted in *Annals of Southern Methodism* (edited by Charles F. Deems):

> Daniel Deans moved from Virginia to Wayne County, N.C., and settled on Stony Creek. In 1876, he became very much disturbed about his religion. He returned to his birthplace and while there attended a meeting of Methodists, heard the preaching, and experienced forgiveness of his sins. When he returned home, he told his wife how happy he had been made by the preaching of "an Englishman" and that he had secured a promise for the man to come and preach for them.
>
> Shortly afterwards, Bishop Asbury came to Wayne County and preached at the home of another Englishman named Watts, who lived on the east side of Stony Creek above Rouse's Upper Mill. The little framed preaching stand that he used as a pulpit was later taken to a small log meeting house built of logs with the bark on and had openings only to serve as a window and door. Some of the preachers who officiated in that house were John Buxton, John Kay, Morris Howe, and Mr. Moody.
>
> Some years later, the little class that had been formed at Deans was removed to the home of Sarah Howell, about two miles west, and near where Salem Church now stands. For eight years her home was home to preachers, a place of worship for the much-abused Methodists, and there was a constant revival going on there. Some preachers at Sarah Howell's were Willie Bellamy, ---French, ---Surtevant, ---Hince, ---Sam Garrott, and Henry Warren.
>
> In 1810, the Methodist Society had increased so much that they built the first Salem Church by having "work spells," hauling timber, getting shingles, hewing, etc. Some of the preachers, itinerants, and local preachers who came from that church were John Hooks, George Deans, John Howell, Daniel Deans, Jr., Curtis Hooks, James Alford, Barden H. Bradbury, John Aycock, Robert Deans, and Morris Howell.

A second document telling of the Asbury connection with Salem is a letter in the manuscript room of Perkins Library at Duke University which was written by J. C. Slocumb and dated May 16, 1879. Mr. Slocumb was one of the founders of the Goldsborough Methodist Church. He was appointed steward of the Smithfield-Waynesborough Circuit at the Quarterly Conference held on July 13, 1844, a position he held most of the time until Goldsborough was separated from the circuit in 1856. Mr. Slocumb continued to be active in the Goldsborough church until his death. His letter gives the following information:

> Daniel Deans was the first local Methodist preacher in this section of the county. He preached on a stump, afterwards in a log church, near where the present Salem Church stands, four miles north of Goldsboro. His son, Daniel Deans, preached as an itinerant about the time Salem Church was built--eighty years ago. The old church was destroyed by the Federal army in 1865. Since, a very good one has been erected.

W. C. Coker/UNC-CH Library

Seventy-five or eighty years ago, John Howell, Peter Thompson, John Hooks, and William Rose were local preachers. One of the first traveling preachers was a man named---French, and Saml Garret. Among the first members were John Watson, Elizabeth Deans, Patsy Hall (Still Living), Mary Jones, Lotty Deans, now living, aged about 100 years, and Elizabeth Pate, also living. Bishop Asbury occasionally preached in Salem Church. Mauries Howell, a local minister, now living, was baptized in Salem Church about seventy-five years ago by Rev. Mathis.
Goldsboro, N. C. May 16, 1879.

Methodist Churches of Wayne County and dates of organization are as follows:

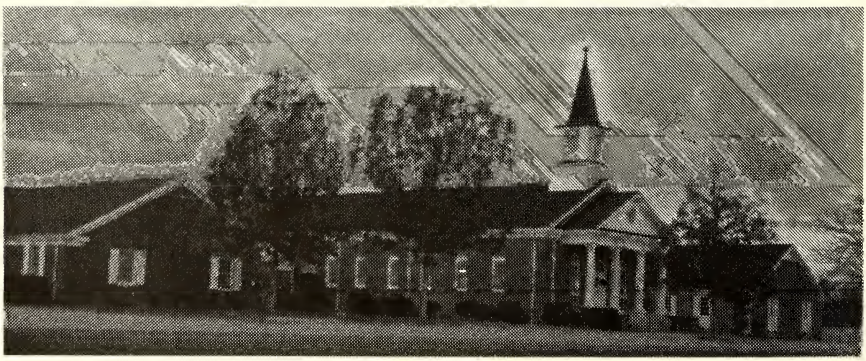
During the Asbury Period: Providence (1800), Bethel (1800), Salem (1805)

Following the organization of the North Carolina Conference: Ebenezer (1840), Yelverton (1845), Saint Paul (1849), Smith's Chapel (1853), Browning (?), Indian Springs (1853), Pikeville (1856), Seven Springs (before the Civil War), Fremont (1860)

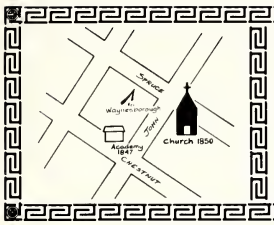
After the Civil War: Pine Forest (1870), Mount Olive (1870), Falling Creek (1874), Saint John Colored (1875), Mount Carmel (1878), Daniels Memorial (1878), Beston (1880), Eureka (1880), Zion (1881), Saulston (1892)

In the first half of the Twentieth Century: Garris Chapel (1909)

After World War II: Saint Luke (1950), Airboro (1953), Westwood (1955), New Hope (1956), Jefferson (1957), Brogden (1958), Walker Memorial (1963)



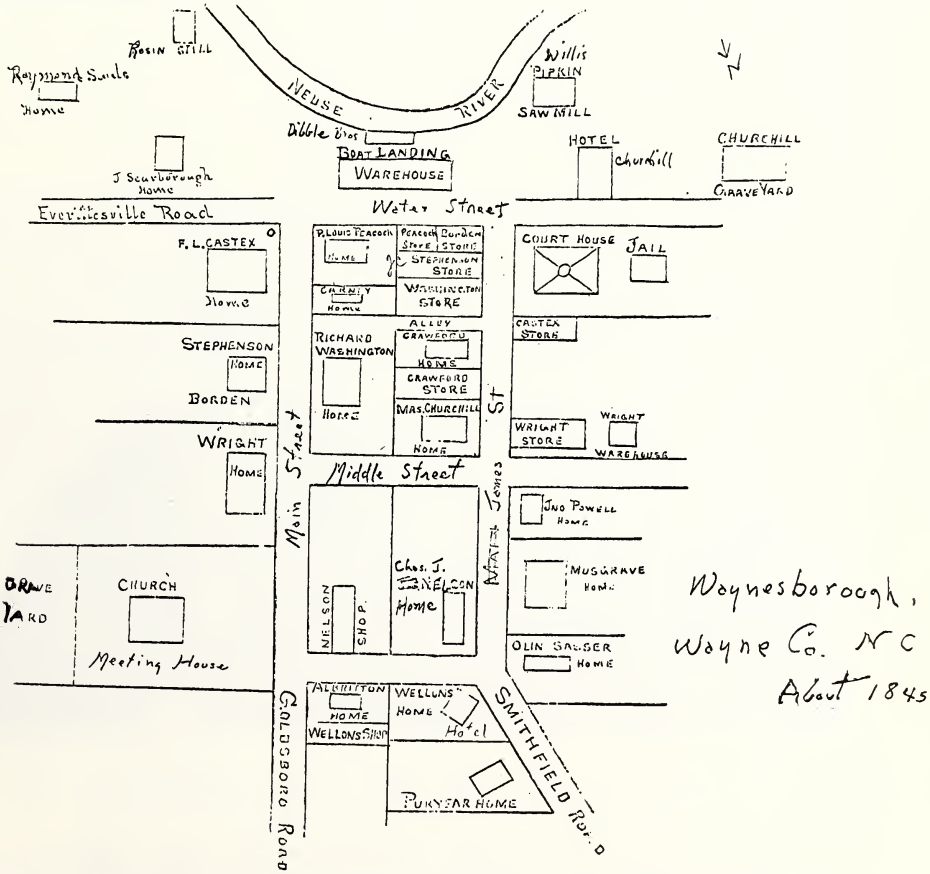
Top: Salem United Methodist Church. Bottom: Providence United Methodist Church.



SECTION THREE

Looking at Early Places of Worship: 1840-1884

1 *Smithfield-Waynesborough Circuit.* Asbury always visited the towns where Methodist societies were being organized. These included New Bern, Wilmington, Fayetteville, Tarboro, Edenton, and Raleigh. At that time there was no town of any size in Wayne County. This was strictly an agricultural region. No Fremont, no Goldsboro, no Mount Olive existed. When the bishop first came to North Carolina in 1780, the county seat had just been moved from Dobbs Courthouse near the small village of White Hall (now Seven Springs) to Waynesborough, a three-acre plot of land which was being laid out as a town in 1787. Public worship had not received any attention from the early settlers, according to information now available.



Map of Waynesborough found among papers of Richard Washington. Additions and corrections were made by Charles Norwood, Sr.

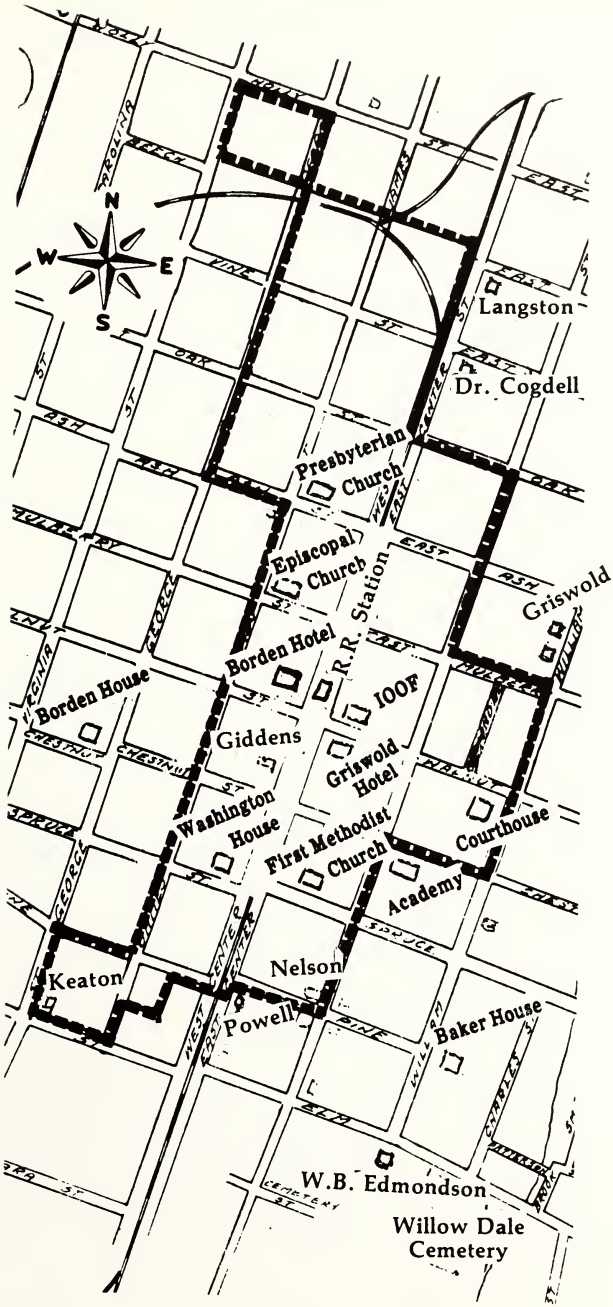
Judge Frank A. Daniels in *A History of Wayne County* (1914) states that when Wayne County was formed, the influence of religion "was but feebly exerted." In 1790, the Contentnea Circuit was formed of Greene, Pitt, Craven, Lenoir, and Wayne counties with the ministers preaching mostly in private homes with the exception of New Bern. According to Judge Daniels, the earliest local preacher in Waynesborough was Phillip Hooks. An illustration of the conditions at that time is found in the letter written by Dr. Elisha Mitchell, a Presbyterian minister, who visited Waynesborough in 1827 and "collected a little congregation in the tavern," which was owned by Dr. S.A. Andrews, a practicing physician and one of the founders of the Goldsborough Methodist Church. His sons included; W.S.G. Andrews, a colonel in the Confederate Army; George P. Andrews, a colonel in the United States Army; John N. Andrews, a gifted Methodist preacher; and B. Frank Andrews, a local Methodist preacher.

Before Dr. Mitchell's visit, Wayne County was listed in 1822 as being on the Raleigh Circuit, which consisted of the counties of Wake, Johnston, Wayne, Wilson, Lenoir, and Greene. Rev. Peter Doub was the preacher, and it took him four weeks to complete his rounds.

The decade following the formation of the North Carolina Conference (1840-1850) was the period when the town of Waynesborough was dying and its energetic counterpart, Goldsborough, was growing on the hill about a mile away along the newly constructed railroad. Most of the people were more interested in economic development than in religion. There was little to indicate that the Goldsborough Methodist Church was to be in a top position of leadership in the North Carolina Conference in three more decades.

Rev. and Mrs. John Tillitt. Rev. Tillitt was pastor of the Goldsboro Methodists twice while the area was a part of the Smithfield - Waynesborough Circuit. [1] 1842-1843 and (2) 1852-1854. Mrs. Tillitt was the sister of Rev. Ira T. Wyche.

Born in the midst of a great evangelistic revival, the Methodist Church in Goldsboro was organized in 1849. Thus its history parallels that of the town of Goldsboro, which was incorporated in 1847.



GOLDSBORO IN 1847 — The dotted line on this map marks the city limits of Goldsboro in 1847. Some of the more prominent structures of the time are shown. Note that the railroad station was located in the middle of Center St. in front of the Borden Hotel.

Just as the nucleus of the town was developing, after the Wilmington and Weldon Railroad was built in 1839, so was Methodism beginning to take root in Goldsborough. Early church records indicated that there were Methodists in both Goldsborough and Waynesborough as early as 1841, and that they were a part of the Smithfield-Waynesborough Circuit. Quarterly Conference minutes for this circuit report monetary contributions being made by both Goldsborough and Waynesborough during the years of 1841, 1842, 1843, and 1844. The minutes for 1845 read as follows: "The second Quarterly Conference was held at Waynesborough May 31, 1845. Members present were D.B. Nicholson, Presiding Elder; Samuel Pearce, Assistant Elder; C. Hooks, Local Preacher; Morris Howell, Local Preacher; Alvin L. Smith and Jno. Slocumb, Stewards." The North Carolina Annual Conference Journal for 1846 reveals that Waynesborough had 197 white members and 11 colored. Class meetings were held in homes. At Waynesborough there was a "meeting house," referred to by some writers as "the free church," which was used by all denominations who cared to do so.

The minutes of the Smithfield-Waynesborough circuit contain the first mention of any affiliation of the local towns with the Methodist church. Perhaps they both were only preaching places, or societies, since neither of them had a church building.

The most active church on this circuit was Smithfield which had the largest membership and the first Sunday school; it also provided the largest share of the expenses of the presiding elder and the preacher in charge. Other churches on the circuit were active, too, since they early had church buildings and local preachers. These were Salem, Ebenezer, Elizabeth, and Providence. Among the local preachers were William Rose, Ransom Rose, Morris Howell, Curtis Hooks, and Robert Deans.

Following the incorporation of Goldsborough in 1847, the first public act of the citizens was to build a schoolhouse. It was known as "the academy," and was located on the spot where Saint Paul Church now stands. From 1847 until 1849, all denominations who chose to come had access to the building. According to Rev. Jno. N. Andrews, who served as minister in many churches in the area, there were only seven persons in Goldsborough who professed to be Christians at that time. "The preaching of the gospel," he said, "was with no regularity and seemed to produce no fruits. The towns were," he continued, "with the exceptions noted, coldly and almost stupidly indifferent to the claims of religion. The elders were engrossed in business and politics, the youngsters in pleasure."

The name of Rev. Ira T. Wyche appears as the preacher on the pages of those minutes of the Quarterly Conference which met in March of 1849, and since that time, is in almost every account of the history of churches in Goldsboro. Rev. Wyche had come into full connection as an elder in 1840. The name of Wyche was not new to Methodism.

2 *Great Revival of 1849.* On the first Sunday of September, 1849, Rev. Wyche, with a gifted young preacher and educator, James H. Brent, began a revival meeting that was to revolutionize religion in Goldsborough. People gathered in the meeting house at Waynesborough in the day and in the academy in Goldsborough at night. "This was the beginning of what is known as the great revival of 1849. The weather was delightful and immense congregations

assembled daily, coming, many as far as twenty or thirty miles, from surrounding counties," wrote Rev. Jno. N. Andrews. For three weeks of powerful preaching and praying the meeting went on and "quite one hundred souls professed faith in Christ." These persons constituted the nucleus from which many of the churches of Goldsboro and Wayne County have grown. It marked the beginning of organized churches in Goldsboro.

Rev. and Mrs. Ira T. Wyche. Rev. Wyche conducted the great revival and was the first pastor of the newly organized Goldsboro Methodist Church in 1849.

N. C. Collection/UNC-CH Library

We are indebted to Rev. Jno. N. Andrews, one of Rev. Wyche's most talented and dedicated converts at an earlier revival, for the account of the series of meetings. Rev. Andrews' speech at the laying of the cornerstone of Saint Paul Church tells of this revival and about many of the people living at that time. The speech is available in *The Christian Advocate*, in *The Goldsboro Messenger*, and in pamphlet form published in 1833.

Rev. Andrews and his wife were converted at Holt's Mill in Johnston County, and they joined the Methodist Church in Waynesborough on six months' probation on the first day of the revival.

Following the revival about fifty persons banded together to build the Goldsborough Methodist Episcopal Church, South. The remainder of the converts at the revival with some Christian leaders from Waynesborough, such as Charles J. Nelson, started the First Baptist, the Saint Stephen's Episcopal, and the First Presbyterian churches during the decade preceding the Civil War. From that day until this, there has been a strong bond of Christian fellowship among these four churches.

The building of the railroads opened up the area for industrial and commercial development. The religious revival of 1849 set the course for moral and spiritual dedication of the founders of Goldsboro. The many who in that day resolved to "do all things with a single eye to the glory of God" have helped to build a city and county where organized churches of many faiths flourish. Thirty United Methodist Churches in the county serve the spiritual needs of over eight thousand members.

3 *Spruce Street Church.* Little remains to tell us the history of the Goldsboro Methodist Church from its organization in 1849, as a fledgling church of fifty members with no church building, until it emerged thirty-five years later in 1883 with three hundred members and plans to build its second edifice which was to be recognized as one of the finest sanctuaries in the state.

Very few written records have survived the vicissitudes of time and nature to tell us about the struggles and heartaches, the successes and triumphs, of those first Goldsboro Methodists. The address given by Rev. John N. Andrews on July 12, 1883, at the laying of the cornerstone of Saint Paul Church is the source of most of the early history of the church. He said, "It was a solemn and touching scene when perhaps eighty-five persons, kneeling together, sang the 886th hymn."

Witness ye men and angels now,
Before the Lord we speak,
To Him we make our solemn vow,
A vow we dare not break.

"After nearly thirty-five years I am glad to be able to say that very few of them broke that vow. They have lived and died well."

The most convincing record of those people which we have today is that which speaks to us through brick and mortar and heart pine timbers, through stained glass windows, and through a cornerstone which lay hidden for more than seventy-five years and whose contents we treasure though we cannot read them.

At the beginning of World War II, the Board of Missions and Church Extension published a study book entitled *The Methodist Meeting House* by Paul

Neff Garber, who served as the bishop of the North Carolina Conference from 1951 until 1967. (Note: Bishop Garber conducted the ground-breaking ceremony for the new educational addition to Saint Paul in 1964.)

In his book, Bishop Garber quoted Bishop Levi Scott as saying, "God does not dwell among a people that do not make him a sanctuary." The whole thesis of this book rests upon the instruction of Jehovah to Moses: "And let them make me a sanctuary that I may dwell among them."

Bishop Garber said: "The church building is a daily reminder that God is in the community. It is a public witness, proclaiming that something in the locality is definitely dedicated to God. . .Every meeting house is a perpetual monument to the divine presence. Signifying as it does the presence of the divine, the church edifice influences all who pass by it. It is a silent witness even to those who never enter it. It wields a tremendous force for moral betterment. A beautiful sanctuary stands as a barrier against wrong and as a rallying point for the better forces of a community. It has a salutary effect upon public sentiment. The minister preaches two or three times a week, but the house of God speaks every day. It inspires worshipers. It is vital because worshipers relate the church to the most sacred moments of life. Happy homes had their birth at its altar and forgiveness has been experienced in its services. Precious memories cluster about God's house."

From the pages of this same book, Bishop Creighton declared: "The building of a church might be a small thing. It is, but it is something. It is useful to a thousand people who never set foot within its walls. It preaches them a sermon every time they pass it and it reminds them in the midst of their activity and thoughtlessness that the world is God's world after all."

When the great revival of 1849 took place in Goldsboro, the town did not contain a church building. Rev. Andrews wrote, "The common verdict was that one must be built." Just six months after the close of the great revival in Goldsboro, the *North Carolina Telegraph*, a local newspaper, carried ads which tell the story. For three consecutive weeks, March 21, 28, and April 4, 1850, an ad appeared which asked for sealed proposals for furnishing the timbers for building an M. E. Church in Goldsboro. Specifications for the materials stipulated that all of the timbers, except the shingles, were to be of heart pine or cypress. The contractor would be given until the first day of July to deliver the timbers to Goldsboro. The building committee who signed the ad were W. S. G. Andrews, S. D. Phillips, J. N. Andrews, W. C. Bryan, D. B. Everitt, J. C. Slocumb, and William K. Lane.

Late in June of that same year (1850), the following Religious Notice was printed in the newspaper: "The Rev. C. P. Jones, agent of the American Bible Society, and the Rev. I. T. Wyche will preach at Goldsborough and Waynesborough on the first Saturday and Sunday in July next."

It is not known who made the successful bid to furnish the building materials, who built the church, or when it was completed. We can only surmise that the ministers referred to above were present to see the assembled building materials, and if the usual custom was followed, the church was built that summer and at least "closed in" before cold weather.

This was the first church built in Goldsboro. W. S. G. Andrews donated the lot, and a church valued at $2,500 was erected on Spruce Street, where the city fire and police department are now located. It served the Methodists for about

N. C. Collection/UNC-CH Library

thirty-five years, and for brief periods of time later. In 1884 it was sold to the Primitive Baptists, who permitted the Methodists to return for extended periods of time during renovation and repairs to Saint Paul Church. During its last years, it served as a theater for a local talent drama group and finally was torn down in 1965. Two of the columns which supported the slave gallery and the organ are now in the church history room.

Rev. Andrews said in 1883 of this church: "It was a difficult undertaking, but loving hearts had planned and diligent hands executed. In due time the house was 'closed' in and then there was great rejoicing. We were at home, and with genuine Methodist hospitality we invited other Christians to worship after their forms in our house, but we did not invite them to set up housekeeping in it. I attribute to these two facts, in large measure, the gratifying and the great harmony always existing between the churches in Goldsboro."

The Quarterly Conference minutes of the Smithfield Circuit for November 8, 1851, state that "since the last meeting (August 1, 1851) the congregation worshiping in the Goldsborough M. E. Church, South, had appointed according to law the following Board of Trustees: W. K. Lane, Wm. C. Bryan, Wm. M. Puryear, S.D. Phillips, D.B. Everitt, Talton Thomson, and John C. Slocumb." (Note: William Puryear was a carpenter. Could he have been the builder? Interesting possibility.)

During the 1850's Methodism was on the increase not only in Goldsborough but throughout the county. The entire county was on the circuit with Johnston County, possible exceptions being a few churches near the Greene County line. In 1852, the Goldsborough delegates to the Quarterly Conference proposed that the circuit be divided. When this resolution was voted down, a compromise was effected by which the bishop was requested to "send two efficient preachers to the circuit," a request which was granted. The efforts of the Goldsborough Methodists bore fruit, however, because the next year (1853) the Goldsborough Circuit was formed. Three years later the Annual Conference made Goldsborough a station (November 1856), leaving the rest of the circuit a large territory called the Everittsville Circuit.

Serving as the preacher for the Goldsborough Circuit for two years prior to its being made a station was Wayne County's most distinguished ante-bellum minister, Dr. Charles F. Deems. His assignment included not only Goldsborough, but also Falling Creek, Providence, Smith's Chapel, Indian Springs, Friendship, Everittsville, and several charges in northern Wayne. John Baxton Flowers observed, "He [Deems] was a busy man."

During the decade preceding the War for Southern Independence, three other churches were built in Goldsborough two of which are still in use: First Presbyterian, 1856, organized in 1855 and now owned by the Wayne County Historical Association and restored as the Town Hall; Saint Stephen's Episcopal, 1857, organized in 1853; and First Baptist, 1858, organized in Waynesborough in 1843. The remarkable thing was that none of these four churches was burned during the war, as many were throughout the South, including Providence and Salem in Wayne County. Sometime before the war, the spelling of Goldsborough was shortened to its present form.

In 1860, the Goldsborough M.E. Church, South had a membership of 167 whites and 57 colored; a Sunday school with 20 officers and 120 scholars; and a Sunday school fund of $127.

During this decade of progress, the Methodists had begun to realize that their church building would not accommodate the demands of a growing and enterprising city. Just at the outbreak of the Civil War, the congregation resolved to build again, but the undertaking failed due to the fortunes of war.

The period from 1860 to 1870 was an excruciating one in Goldsboro, as it was throughout the South. Recovery was slow. It was 1883 before the Methodists were able to begin their new church. Dr. A. W. Mangum, later an esteemed professor at the University of North Carolina, was minister at the Goldsboro Church in 1862-1864, during the war. In his reminiscences he wrote of the sufferings of the people and of the daily prayer meetings held in the Goldsboro M. E. Church, South. So troubled were the times that the *North Carolina Annual Conference Journal* did not even record the ministerial appointments for 1865.

The worst of Goldsboro's agony came at the end of the war when over 110,000 Union soldiers were encamped within a radius of five or six miles and during the tragic days of Reconstruction when Goldsboro was garrisoned with Union troops until 1869 and had its share of carpetbaggers. Futher setbacks for the town were caused by great fires which destroyed much of the business section of town in 1869, 1871, and again in 1844

Gradually the town began its recovery so that by 1878 many handsome dwellings and stores had been erected, reported the *Carolina Messenger.* The newspaper also reported that the Methodists were again thinking of building "a handsome new house of worship." In January 1881, the site of the "old academy" on the corner of Chestnut and John streets was bought from Mrs. Sarah C. Galloway for $3,000, according to the deed recorded at the courthouse.

A brief summary of information concerning this lot and the building of the new sanctuary gives a capsule of the next few years. Details will be given in the next section of this book. Late in the year 1881, work started on a new parsonage which was built on the south side of the lot facing John Street. Then, in January of 1883, the contract to build the new church was let to Milton Harding. Construction began in March. The cornerstone was laid July 12, 1883, and work continued that year and most of the next. The first service was held November 23, 1884, in the beautiful Gothic church called Saint Paul Methodist Episcopal Church, South. The total cost of the building was $16,000, a thousand more than had been anticipated. Six years later the debt was paid and the church dedicated on September 17, 1890. The dedicatory sermon was preached by Bishop C. B. Galloway of Jackson, Mississippi.

Would that we had the names of all those stout-hearted souls who labored and worshiped in that old church. Most of them, unfortunately, must forever remain nameless and faceless to us who are blessed by the work of their hands and the dreams of their hearts and their minds.

Archive Copy - Do Not Remove

SECTION FOUR

Growing with Saint Paul Church: 1883-1982

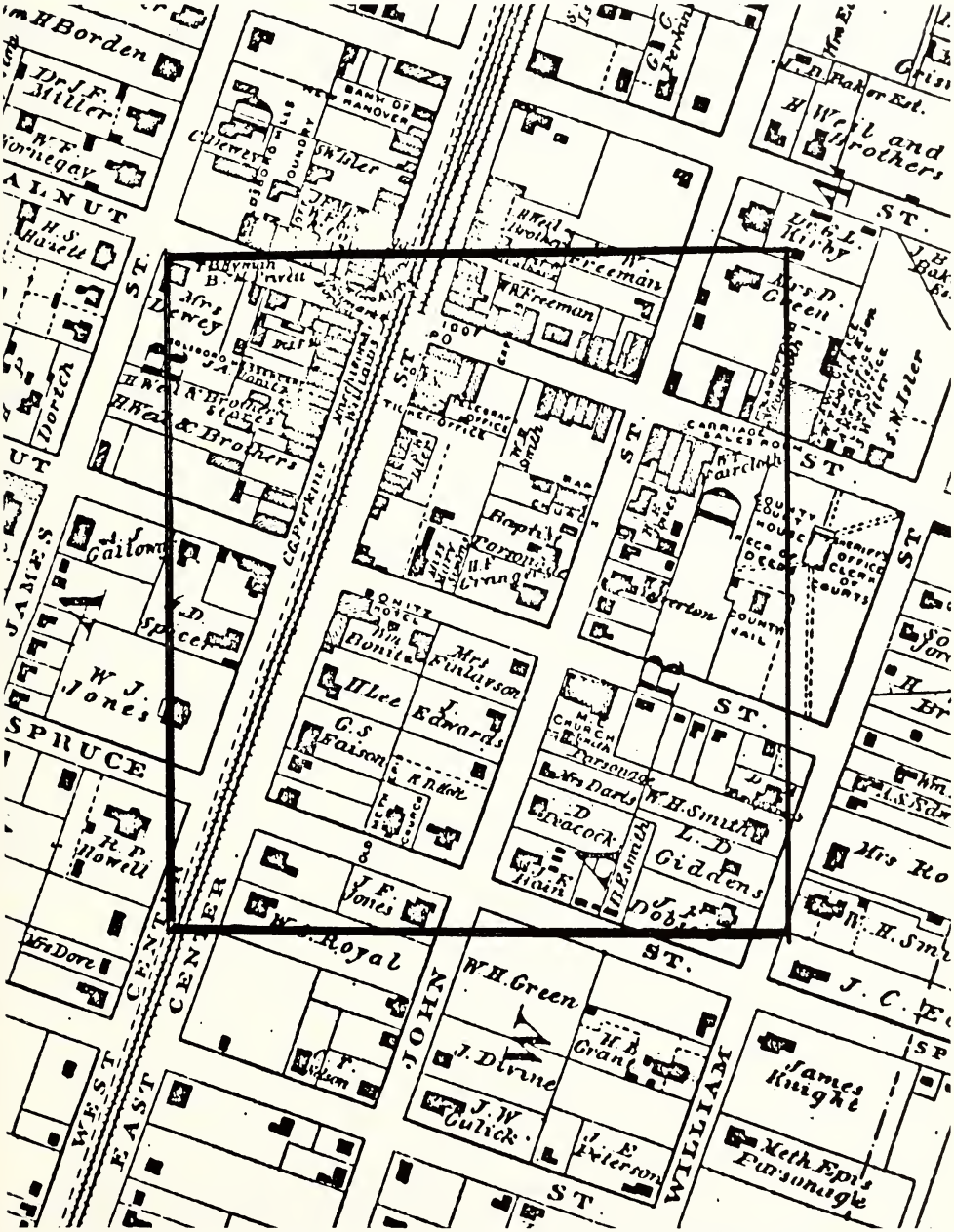
1 *"The Long, Skinny Church:" 1875-1900.* Lewis Sammeth may be the only living person who remembers Saint Paul Church as it was when it was built in 1883, before it had been "tampered with" in one of the many efforts to enlarge it Lewis coined the phrase "long, skinny church" to describe the way the church looked to him when his father first took the family to Saint Paul in 1903. Lewis was eleven years old at the time. His brother Frank was a babe in arms. They say the whole family always attended church and that their father assisted the preacher when needed.

If it were not for the early Goldsboro newspapers, very little would be known about the early history of Saint Paul or of early Methodism in Goldsboro. Two newspaper men were powerful influences in the rebuilding of Goldsboro after the Civil War. Julius A. Bonitz, born in Germany, was an editor and a "one-man Chamber of Commerce" for Goldsboro. He was constantly pricking the conscience of the town and building up an image of Goldsboro as being the "best town in the state" which was destined to become the "Atlanta of North Carolina." Col. Joseph Robinson, versatile son of an Irish immigrant who settled in Wayne County, was a "roving reporter" who worked for a few years with Bonitz and then started his own paper, *The Goldsboro Argus.* Col. Joe wrote his observations of life in Goldsboro in a column called "Jottings." From items in this column has been pieced together the story of the entire construction of the Saint Paul sanctuary. Since the Official Board minutes of Saint Paul before 1907 have been lost, much of the history prior to that date was gleaned by reading these old newspapers. They are the source of most of this section of the book. It was from them that we know what was put in the cornerstone box. Rev. Jno. N. Andrews' speech made at the laying of the cornerstone and which contains a wealth of information about the beginnings of Methodism in Goldsboro was printed in its entirety in the *Messenger.*

The editorial policy of the *Messenger* is reflected in the following account (1877):

> The first shop was built in 1839. The town was chartered in 1848. Now we call it a city of nearly 4,000 inhabitants and no other town in the state is making more rapid progress in growth at the present time. Now let us have good schools, one or more good factories, a new market house, a good town hall, and a railroad to Greenville and Fayetteville, and our foundation for a large city will be complete. (But two weeks later, it adds): This town is increasing by means of wood brick and mortar, but unless its prosperity is founded on the firm basis of religion and education, the structures which are raised will not be filled with a moral and intellectual community. Mammon may be

worshiped for a while, but in the end, soul and intellect will assert their claims, and if they find no congenial home for their development here, will withdraw to a place where morality and education exert a salutary and improving influence, and where as a natural consequence, they will find a cultivated, polished, and refined society.



Goldsboro in 1881 - Note within the square in the center: the Methodist Church on Spruce Street and on the corner of John and Chestnut streets the M.E. Church, South, and the parsonage. The latter church was planned but not yet built at the time this map was made.

As was pointed out earlier, the congregation of the Goldsboro Methodist Church had reached the capacity of its facilities before the beginning of the Civil War. As soon as a semblance of normality had returned to Goldsboro, plans for a new church that had been held for fifteen years were resurrected. Each year it was hoped that they could begin to build.

In the meantime, the church on Spruce Street continued to grow, but not without obstacles. Three news items hint at what they were. In October 1869, the *Messenger* opined, "Many of our church members wonder why they do not enjoy their religion better. The trouble is their spiritual bell gets hung up in the steeple and only swings on Sunday." The same month, the following item was printed: "The Methodist Church had a new hymnal stolen from the pulpit. The wretch who would rob a church would rob the devil of his toenails." Three years later, the *Messenger* said: "Goldsboro boasts 23 grog shops, and only five churches and one temperance society to offset the mischief! Let us not be led into temptation."

At this point, the editor of this book wishes to interrupt the narration of this history and invite you, the reader, to join her in the search through old newspapers to find the story of the building of the sanctuary of Saint Paul church. The papers to be searched cover a period of about fifty years. Since it is known that the cornerstone was laid in 1883, the search will begin with that year, and the papers will be scanned both backward and forward in time from 1850 until 1900. It will be difficult to screen out other stories not about Saint Paul which catch the eye -- about the early schools, about weddings and funerals or the everyday doings of somebody's grandfather or great-grandmother. The search will be tedious because the church items are usually small -- dwarfed by the pages of ads, politics, and state and world news. Stories hard to ignore include news about "The War;" of the hurricane which destroyed the old Atlantic Hotel at Morehead leaving the guests without any clothes; of the devastating Charleston earthquake which rang bells in Goldsboro and split the tower of Saint Stephen's Episcopal Church; of the fires which three times practically reduced the downtown section of Goldsboro to ashes. It will be impossible not to notice the small size of one paper which was printed in the street following a fire.

Most of the news items about Saint Paul are found in Col. Joseph Robinson's "Jottings" column. The microfilm on which the papers are photographed will be seen in reverse order until the first story is located; then the film will be advanced forward until the pipe organ is installed. Only the gist of each item can be quoted in this book.

The earliest story found relating to the new church was printed *Feb. 4, 1878:* Methodist friends . . .considering building a handsome new house of worship. . . congregation is the largest, and we think the wealthiest of the denominations in Goldsboro.

May 8, 1879: Milton Harding of Norfolk, Va., a well known and experienced architect and builder has opened an office in our town.

Jan. 12, 1880: M. again considering a new house of worship.

Feb. 5, 1880: M. begun active measures for building a house of worship. . . Few more growing congregations in Conference--growing in every good sense. "Grace unto it."

Feb. 12, 1880: M. appear in earnest in building prospect.

Nov. 22, 1880: M. preparing to commence work in spring. . .Will be handsome edifice.

Jan. 1, 1881: Lot purchased from Sarah C. Galloway for $3,000.00.

Mar. 31, 1881: M. contemplate building during approaching summer.

Nov. 17, 1881: M. building a parsonage on the lot. . .Harding building it. Contemplate putting up church next spring. . . Brick on the grounds.

Jan. 12, 1882: Parsonage near completion. . . Equal to best in conference. Gothic Church next. . . Move shortly to collect not less than $15,000.00.

Jan. 8, 1883: M. friends talk of building church this year.

Jan. 18, 1883: M. in "dead earnest". . . Contract signed. . . Harding having woodwork and Mr. Barrett the brick work.

Jan. 25, 1883: Contract for new M. Church awarded to Mr. Milton Harding, work to commence as soon as weather permits. A handsome edifice.

Mar. 19, 1883: Work to begin this morning. . . Large, imposing edifice, two steeples.

Mar. 22, 1883: Harding to build house for self and family on William Street.

Mar. 22, 1883: Workmen digging foundation entrenchments. . .no finer in the state.

Mar. 29, 1883: M. may boast of having handsomest house of worship in state.

April 2, 1883: Foundation of M. Church will have to all be taken up as it is put down with brick and lime, while the contract requires that it shall be laid with pounded stone and cement.

June 4, 1883: Major Grant delivering brick. . .work again will commence with enough bricks on ground.

June 11, 1883: Beginning to assume its vast proportions. . . One of finest and most substantial in state.

June 24, 1883: Work will be resumed as soon as supply of press brick can be secured.

July 12, 1883: Work will be resumed and pushed with dispatch. Cornerstone will be laid this Thursday evening at 4 o'clock with ceremonies by Rev. J. N. Andrews and others. Public invited.

July 16, 1883: The ceremonies of the laying of the cornerstone of the new Methodist Church last Thursday evening were of quite an interesting character, and witnessed by a large gathering of our citizens. The services were opened with prayer by Rev. W. M. Robey, who also conducted the ceremonies, assisted by Rev. J.E. Mann. List of articles deposited in cornerstone: 1 Bible, 1 Hymn Book, 1 Discipline, 1 copy of Nashville Advocate, 1 copy of Methodist Advance, 1 copy Goldsboro Messenger, 1 copy of Goldsboro Bulletin, 1 copy of Goldsboro Baptist Review, 1 copy Raleigh Christian Advocate, 1 copy Southern Methodist Herald, 1 copy Advocate of Missions, speech of Maj. Daniels of Virginia on General Lee, roll of members of Goldsboro Church, roll of official board members, roll of building committee, serveral old coins, 1 gold dollar, with a large number of bills

N. C. Collection UNC-CH Library

AN ADDRESS

Delivered By Rev. John N. Andrews

At the Laying of the Corner Stone of Goldsboro M. E. Church, South, July 12th, 1883.

Ladies and Gentlemen :

It is said that old soldiers love to fight their battles over, and take a pardonable delight in emphasizing the "I was there and saw it."

St. Paul took pleasure in recounting to the churches his Christian experience and the conflicts through which the Lord had led him to glorious victory.

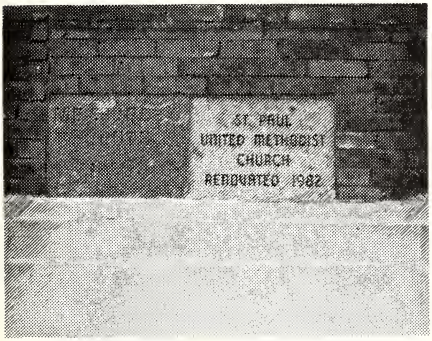
I have been invited to deliver a historical sketch of the rise and progress of Methodism in this community. My only fitness is that I can say with only a few persons present, "I was there and saw it," and its events enter largely into my own experiences. By the misfortune of fire I am deprived of all papers relating to early days, and am compelled to draw on my memory, which, however tenacious of general facts, I fear may be defective as to particulars and dates. The ground on which we now stand is sacred to your speaker, because it

This is the front cover of a pamphlet published in 1883, soon after the laying of the cornerstone of Saint Paul Church - An original copy is in the Saint Paul History Room.

of Confederate money, an old silver coin by Mr. L. D. Giddens made in 1773; on one side of it was engraved as follows: "Dedicated to God by L. D. Giddens, 1883," and neatly encased in a glass case; and finally a statement of the population of Goldsboro at that date.

Saint Paul cornerstone laid July 12, 1883

The "casket" which was in the cornerstone - [1982]
Held by B.S. Bridgers; Contractor for 1982 Renovation



Old and New cornerstone - 1982

Contents of Cornerstone - Opened May 25, 1982
- News Argus Photo

The Rev. Jno. N. Andrews was then introduced by Dr. Robey, and he spoke for nearly half an hour. His remarks were appropriate to the exercises and his early reminiscences were of great interest to the audience.

The work of the church will be rushed to completion during the year. We hazard nothing in saying that it will be one of the handsomest church edifices in the State. The building will be tastefully furnished, heated by steam, and lighted by gas. The steeple will be 150 feet, and the cost of the building not including the grounds, will exceed $15,000.00.

July 19, 1883: It was our intention to publish the address of Rev. Andrews, but could not get it prepared in time. . . Will publish it next week.

July 23, 1883: (Complete address of Rev. Andrews occupies entire front page of this issue.)

July 23, 1883: We surrender much of our space today to the oration and reminiscences of Rev. J. N. Andrews, on the occasion of the laying of the cornerstone of the Methodist Church. It speaks loud the remarkable growth and progress of Goldsboro.

Sept. 13, 1883: M. Ch. assuming handsome proportions. Brick work done in neatest style.

Oct. 11, 1883: Walls reached destined height, soon roofing will begin. . . Woodwork going on.

Mar. 10, 1884: Primitive Baptists bought old M. Church.

Mar. 31, 1884: M. Ch. is known as Saint Paul's. . . Beautiful white marble slab with name on front wall.

Saint Paul Methodist Episcopal Church, South - 1883 - Note parsonage at right, built 1881

April 3, 1884: Primitive Baptists have services every second Sabbath. M. continue at all other times until new edifice is completed.

April 17, 1884: Frame of steeple being placed. . . so high it seems to pierce clouds. Men at work on it seem so small in the airy distance they look like liliputians.

April 21, 1884: Steeple placed. . . Danger not over for carpenters as they put on roof. 170 ft.

May 19, 1884: Ceiling of interior almost completed.

May 19, 1884: Storm Monday twisted steeple and warped it 18 inches. About 30 feet of framework will have to be taken down and built over again.

June 2, 1884: Did not have to take down framework. . . straightened, work being pushed.

June 4, 1884: Steeple being slated. . . Sheeting just finished. . . Neat, well-proportioned, seems substantially built. Inside is being painted and plastered. . . Soon ready to dedicate.

June 12, 1884: M. expect to dedicate church early in September.

July 7, 1884: Slate roof of steeple completed. . . splendid work, lends imposing feature.

Oct. 30, 1884: Furnished with gas. Soon as seats can be completed and put in. . . will be ready, in about two weeks.

Nov. 13, 1884: OPENING OF SAINT PAUL M. E. CHURCH
The building committee of Saint Paul Methodist Church takes pleasure in announcing to the public that the building is now securing the finishing touches and will be ready for occupancy by the congregation on the fourth Sunday in the present month. The first opening will take place on that day at 11 o'clock and the public generally including the other congregations in the city are invited to attend. The sermon on the occasion will be preached by the pastor and at night there will be a communion service. Building committee: C. G. Perkins, E. B. Borden, John F. Miller, W. F. Kornegay.

Nov. 24, 1884: Rev. Robey preached yesterday in A.M. Rev. Boon [*sic*] of Durham at night. Communion at night.

Jan. 5, 1885: Few minutes past 3 yesterday, fire on inside of Saint Paul. Put out by citizens. Started from furnance. Made an ugly scar near pulpit. Heating system to be changed.

March 5, 1885: Highly polished white marble baptismal fount [*sic*], gift of Mrs. M.W. Edmundson.

Mar. 26, 1885: Wednesday night prayer meeting now in new church. Sunday School still in old church at 3:30 P.M. on Sunday.

(*From Wilmington Star:* . . .The architect failed in the seats. One drawback in arrangement of auditorium. Choir sits above and in rear of preacher. Choir is a good one and contains several uncommonly handsome girls. It is impossible to keep the eye from wandering from the preacher to a pretty girl's face a foot or two to the right or to the left. That does not aid devotion. Either move the choir or swap the pretty girls for some ugly ones.)

N. C. Collection UNC-CH Library

May 15, 1885: Cost of property is about $16,000 and it is cheap at that. Six memorial windows (Complete text of wording on windows given in this article.) They were in memory of John C. Slocumb, Mrs. Maria A. Borden, Mrs. Lula B. Kornegay, Mrs. Georgia C. Bynum, Ira T. Wyche, and Henry Franklin Grainger.

Mar. 11, 1886: Primitive Baptists have paid for the Old Methodist Church.

July 22, 1886: Some of the congregation at the Methodist Church Sunday were stuck to the benches. We were among the number and we can't say that we like to have our attention riveted in that way. We were not *spell-bound,* but *varnish-bound,* and you could have heard a pin drop as we tore loose our Sunday coat from the tenacity of that seat's back. We suppose that something will be done to remedy this annoyance.

Jan. 10, 1887: Heating apparatus undergoing repairs. . . No service today.

Jan. 17, 1887: Lights greatly improved. . .

Mar. 12, 1890: Debt of $1,900.00 raised last Sunday and nearly $400.00 more for the treasury. . . dedication to be soon. . .

April 30, 1890: Doors and windows being painted green by Mr. Mansfield.

May 7, 1890: Electric lights being put in. . .

June 25, 1890: $500.00 raised Sunday to furnish office with chairs instead of benches.

Aug. 6, 1890: Marked improvement on interior. Cost of repairs, $1,300.00 . . . $300.00 to be raised by a bazaar given by the ladies.

Sept. 10, 1890: Church to be dedicated next Sunday. . .Sermon by Rev. C.B. Galloway, of Jackson, Miss.

Sept. 17, 1890: Church dedication delayed until evening service because Rev. Galloway missed train connections in Atlanta.

April 14, 1892: The members plan to buy a large pipe organ. L.D. Giddens contributed all profits on goods sold from his jewelry business for three days.

June 21, 1892: Pipe organ expected to arrive this week. . .

Aug. 11, 1892: New organ costing $1,900.00 used Sunday and found satisfactory. . .

Nov. 9, 1893: Steeple thought to be unsafe. . . Bricks have loosened recently. . City asked trustees to give thorough inspection.

July 15, 1897: Steeple being repaired in spite of danger of undertaking.

MORE TO A CHURCH THAN A BUILDING

As a child, the editor was taught to play a finger game. With clasped hands and entwined fingers, it was a fascinating stunt to say,

"Here's the church
And here's the steeple,
Open the door
And there's the people!"

A church building could fall down, and there would still be a church. In

fact, that is almost what happened when Hurricane Hazel came through Goldsboro and flattened the 170-foot steeple. But the hurricane could not destroy Saint Paul Church. As a matter of fact, the church became stronger than ever before.

The apostles taught that the church is the body of Christ and that each member of the church is a part of the body with a special task to do. Both Paul and Peter wrote about the gifts that persons have received and of how these gifts differ, but should all be used to serve others.

The Long Skinny Church of Saint Paul organized to perform the work of the church. Although much of this work was less visible than the construction of a large building, the newspapers did a remarkable job of telling who Saint Paul's leaders were and about what they did. The *Messenger* reported in 1887 the following church officials:

Board of Trustees: John H. Powell, chairman; E. B. Borden, C. G. Perkins, W. H. H. Cobb, J. F. Miller, T. W. Slocumb, R. P. Howell, W. H. Borden, and W. F. Kornegay.

Board of Stewards: W. F. Kornegay, chairman; J. F. Miller, E. B. Borden, D. Creech, W. H. Borden, W. H. H. Cobb, C. G. Perkins, T. W. Slocumb, C. G. Smith, L. D. Giddens.

Sunday School: superintendent, J. W. Bryan; assistant superintendent, J. B. Whitaker, Jr.; secretary, R. W. Craton; assistant secretary, W. H. Cobb, Jr.; librarian, C. G. Smith; assistant librarian, John L. Borden; treasurer, R. P. Howell.

Sunday School Teachers: Mrs. W. H. Finlayson, Mrs. J. W. Bryan, Mrs. W. K. Stanly, Mrs. J. F. Miller, Mrs. J. R. Brooks, Mrs. N. R. Grainger, Mrs. Lula Borden, Miss Mary Borden, Miss Marianna Cobb, Miss Lola Miller, Miss Kate Edgerton, Miss Carrie Waite, Miss Lula Brooks, Mr. W. F. Kornegay, Mr. J. J. Street, Mr. R. P. Howell, Mr. F. A. Daniels, Mr. D. P. Haskett.

Church Working Society: W. F. Kornegay, president; W. H. Huggins, vice-president; B. G. Thompson, secretary; E. G. Hood, treasurer.

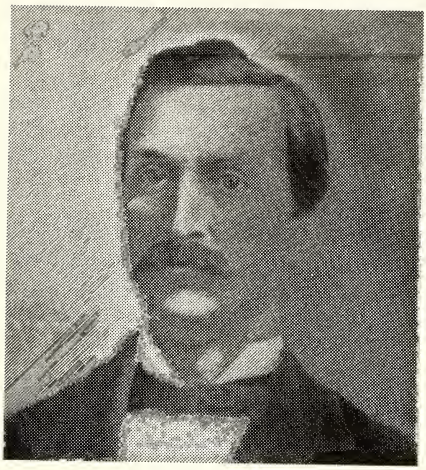
Parsonage Aid Society: Mrs. N. R. Grainger, president; Mrs. J. W. Bryan, treasurer.

Woman's Missionary Society: Mrs. R. P. Howell, president; Mrs. H. M. Dewey, vice-president; Mrs. J. W. Bryan, recording secretary; Mrs. W. H. H. Cobb, corresponding secretary; Mrs. I. B. Fonvielle, treasurer.

Juvenile Missionary Society: Miss Minnie Slocumb, president; Miss Mary Miller, recording secretary; Miss Phebe Whitaker, corresponding secretary; Miss Flora Waite, treasurer.

Reading about the work that was done at Saint Paul Church by those early members leaves a member of today with a deep feeling of admiration, gratitude, and possibly, guilt. One feels the desire to add to one's own gifts. It is impossible to do justice to the work of that day in a book so short as this. Space will permit only a few highlights. While it required an inordinate amount of work to provide for the financial support of the church, other areas were not neglected. A brief look will be taken at some of the activities which took place before the opening of the twentieth century.

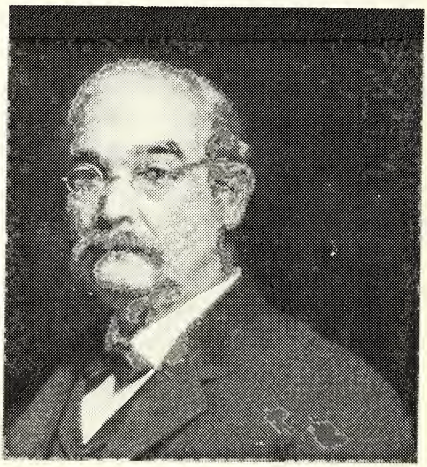
A FEW AMONG MANY WHO HELPED FOUND SAINT PAUL



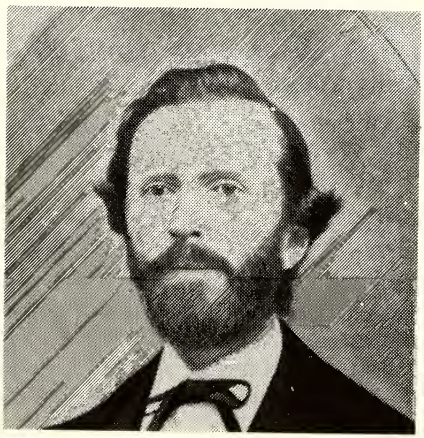
E.B. Borden

Charles Dewey

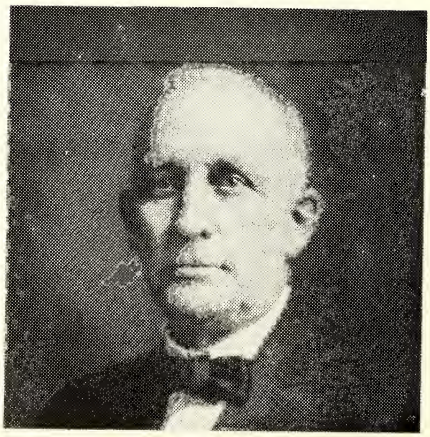
Harriet Maria Borden Dewey



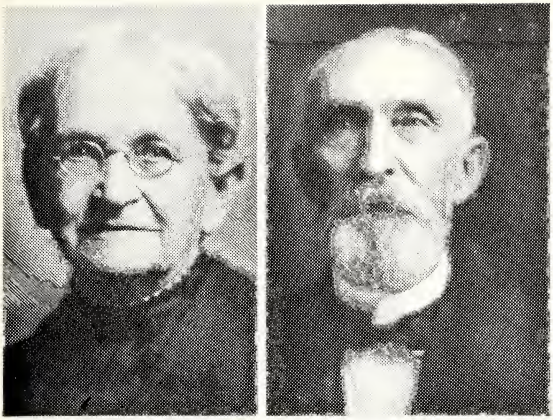
L.D. Giddens, Sr.



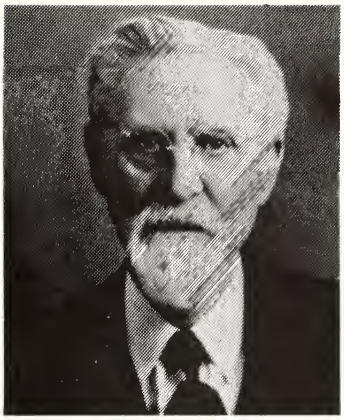
John H. Powell



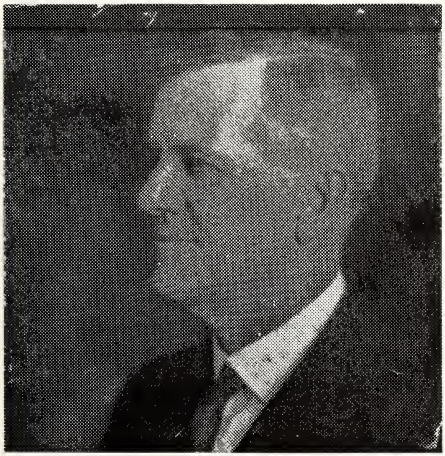
Junius Slocumb



Capt. & Mrs. T.W. Slocumb

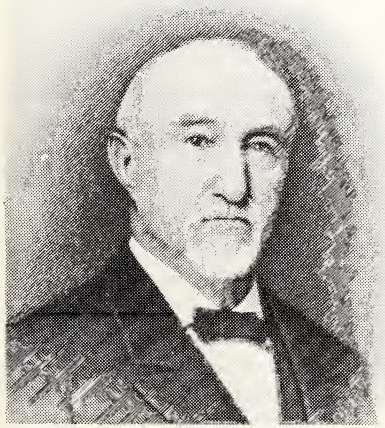


Charles G. Smith

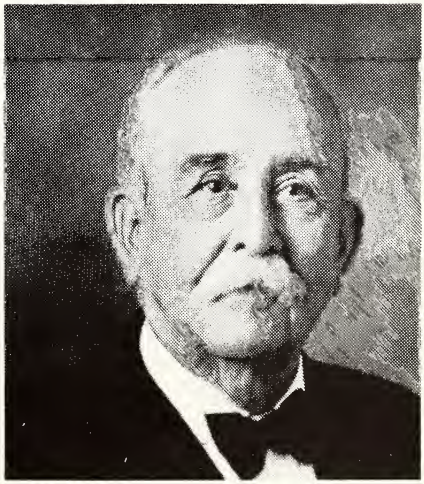


John L. Borden

Dr. W.H.H. Cobb

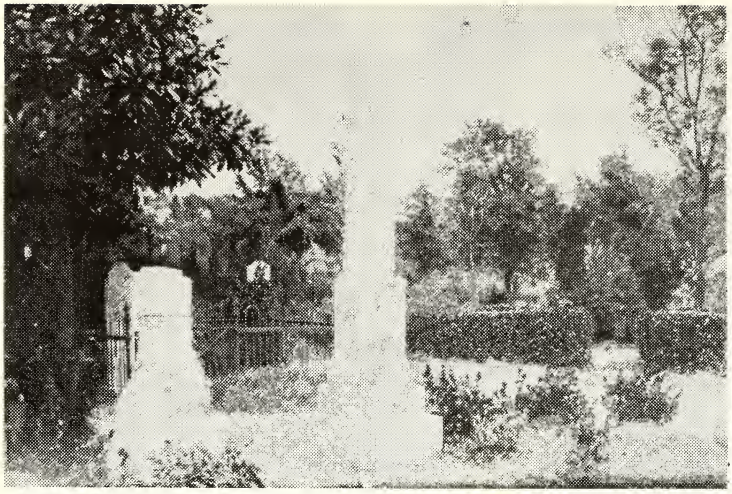


Dr. J.F. Miller



Tom R. Robinson, Sr.

H. D. COLLINGWOOD LIBRARY



Cemetery Lot in Willowdale: Saint Paul pastors and members of their families buried here are: Ira T. Wyche [1880], Martha F. Wyche [1897], Lizzie Harris, four-year-old daughter of Rev. J.T. Harris [1885], Susan Temperance Burkhead [1886], Charlie W. Robey, sixteen-year-old son of Dr. W.M. Robey [drowned in Neuse River [1884], Dr. W.M. Robey [1889].

1. *The Ministry:* Methodists have always placed great stress on an educated ministry. Saint Paul has had more than its share of highly educated clergy. According to the best information available, twenty-one of forty-eight pastors held honorary doctorates of divinity.

2. *Evangelism:* The first work of the church is that of spreading the gospel. "Go ye into all the world. . ." It appears that never a year went by without a revival, lasting from two to four weeks. Much of the time, there would be preaching in the day as well as night. Sometimes businesses downtown would close during the morning service. Prayer meetings were held for days before the revival began and each day while it was in progress. Most of the time, the pastor would be assisted by a visiting minister. Many times the revival was a joint activity with more than one denomination participating. Frequently, the city was visited by an evangelist of renown who could conduct a union revival. In fact, at one time a committee was appointed representing several Goldsboro churches to consider the building of a permanent tabernacle in which to hold revivals which would accommodate the large crowds that attended.

3. *Church Extension:* Although Saint Paul was constantly building up its own membership, efforts were always being made to establish new churches. Would that information were more complete about Saint Paul's early outreach. From the fragments available, a faded picture of local church extension may be visualized:

a) The Civil War ended. Negro communicants sought their own places of worship. A deed in 1876 was witnessed by Junius Slocumb, treasurer of Saint Paul Church. This deed was for a lot on Oak Street for a Colored Methodist church. One of the trustees who bought this property was the ancestor of Freda McLamb, long-time school-teacher, organist of Saint John Church, and wife of Ashley McLamb, a present-day member. This small church is a member of the North Carolina Conference, and is now located at 1100 North John Street, having moved there from Swan and Greenleaf Streets. In this sanctuary is the

Saint Paul altar rail removed in 1946, some altar cushions, a pair of hymnboards, and hymnals, all from Saint Paul. Their altar set and piano came from Elm Street Church, and the pews from Thompson's Chapel.

b) Another Saint John Church was built for Whites on the corner of William and Holly Streets in 1886. This was a very active church until 1929 when it merged with Saint Paul, thus creating a greater and stronger Saint Paul. The story of this church is in this book. All the original records of this church still exist and are in good condition.

c) Elm Street began as an outdoor preaching place in 1886. Dr. Burkhead held outdoor services on Sunday afternoons at the corner of Slocumb and Elm Street, at the foot of James Street, and at the foot of John Street. The first location soon became a flourishing "chapel" with a strong Sunday school which later became Elm Street Church and remained so until 1971. The story of this church appears elsewhere in this book.

d) Saulston United Methodist Church was organized in 1892. Saint Paul assisted this church in many ways, but especially with its Sunday school. As late as the 1920's Saulston had one or two members on Saint Paul's Board of Stewards.

Elm Street Methodist Church

Saulston Methodist Church

Two Churches Resulting from Saint Paul's Early Outreach

e) Patetown was also an outreach of Saint Paul. Members from this church went every Sunday to help with Sunday school which met in a school house. While no church was ever built at Patetown, a number of persons from there joined the church at Saint Paul.

f) Special needs were met. Individuals at Saint Paul helped "to complete Providence Church;" "helped to buy horse for Ransom Rose, who never accepted any pay for his clerical services."

4. *Sacraments:* Baptisms, Holy Communion, marriages, and funerals were faithfully performed and reported in detail in the newspapers.

5. *Sunday School:* Classes met in the afternoon. Enrollment was about two-thirds as large as the church membership. They met for a general assembly and sang before going to their classes. Virginia Crawford says she knows when she gets to heaven she'll see Mr. Tom Robinson singing "Come to the Church in the Wildwood" and directing with the songbook! Many Sunday school activities took place during the week. There was always an annual picnic in the spring, and usually a program was given in the church at Thanksgiving in which all classes participated. There were excursions by train to New Bern and sometimes on to the beach.

6. *Music:* In addition to the pipe organ which they had after 1892, other instruments were used. Great emphasis was placed on the choirs, at times consisting of a hundred or so voices. Visiting artists were often sponsored by the church for benefit performances with admissions of 10c - 25c going to the church.

7. *Missions:* The church had a Woman's Home Missionary Society, a Foreign Missionary Society, and a Children's Missionary Society. In addition, there was a "Working Society" consisting of both men and women which met regularly. Refreshments were served, and a small admission fee was charged. They met in the homes of the members, of which there were as many as 84. What their purpose was is not clear today. A Parsonage Aid Committee looked after the physical welfare of the ministers.

Interior of Sanctuary - in the 1890's - Organ purchased in 1892.
Altar was on east side of church then.

8) *Ecumenical Affairs and Community Involvement:* There was close co-operation with other denominations, particularly the First Baptist, which was across the street, and the First Presbyterian. There were occasional "exchanges of pulpits," much visitation on special occasions, and participation in joint projects. One such project was when the pastors met to protest the opening at the post office of the morning mail which arrived from the south by train at 11:30 A.M., preventing the postal employees from attending church. Another was encouragement and financial support of the YMCA. A third was a project of long duration and continued emphasis, that of temperance in regard to alcoholic drinks. There were union services one night a month which were held in the various churches and the ministers rotated the responsibilities of the meetings which frequently dealt with Christian temperance. A newspaper item in 1888 told of a ministers' association in Goldsboro.

9) *The Connectional Church:* Delegates from Saint Paul faithfully attended the New Bern District Conferences, and members performed in many district offices. Travel was usually by train, and the fare was 3c a mile.

10) *Finances:* The ingenious variety of money-making projects for the church staggers the imagination. These events were social events as well as a means of paying for parsonage furnishings, the organ, and church building needs. They were well publicized in the newspaper (free) and persons were always advised "not to forget their pocket books." This is a partial list of some of the events that were held: home talent entertainment, tableaux, music, charades, dramatic programs; teas of all varieties including silver, Japanese, violet, pink and white, Centennial; many kinds of parties such as ice cream, suppers, gypsy feasts, and "dumb" festivals; sociables; all kinds of items for sale such as cakes, ice cream, oysters, chicken salad, barbecue. The women sold ice cream regularly every Tuesday, Thursday, and Saturday.

It was inevitable that a church which was growing as Saint Paul was and which was as active as it was would need more room. By the end of the century, the church had begun to think how they could add on to their building. They needed Suday school rooms, but they also needed to have more room in the sanctuary. When disaster hit the church in the form of a fire in January, 1904, and repairs had to be made, it was decided to add the Sunday school annex at the same time. Mistakes were made during that work which proved to be costly and which destroyed much of the beauty of the interior of the church.

2 *The Sunday School Annex: 1904-1920.* The dawn of the twentieth century brought a new day to North Carolina. Guiding the state was none other than Charles B. Aycock, Wayne County's most illustrious son. His message of educational opportunity for every child in the state and the building of a schoolhouse a day during his four years as governor started the march of progress for this state.

Goldsboro was in the forefront of the state in the development of its public schools. The fifty years after Goldsboro had been chartered in 1847 had been undergirded by a citizenry who placed churches and schools at the top of their list of priorities. From the time the Goldsboro City Schools were chartered in 1881 until a year before his death in 1918, E. B. Borden, Sr., was a member of

the board of education. At the same time, Mr. Borden was a member of the Board of Stewards of Saint Paul Church. For much of the time, he served as chairman of both boards. During Mr. Borden's last days, the Board of Stewards held their meeting at his home.

Rev. & Mrs. Mike Bradshaw
[He was pastor of Saint Paul 1900-1904]

In addition to the information carried in the newspapers, the New Bern District Quarterly Conference minutes which are in the manuscript department in Perkins Library at Duke University reveal insights into the period from 1893 to 1910. A few statements taken from the pastors' reports at those conferences give some clue as to the condition of the church during that time:

. . . "Some pious people; perhaps the great bulk of members are conscientious and faithful in keeping vows. Large percent commune, some fast. Some family altars. Much dancing. Some drunkeness [*sic*]. Taken socially, in business, in views of right and wrong, my congregation is not surpassed anywhere."

. . . "Prayer meetings something remarkable as so many take an interest in them."

. . . "Upwards of 400 members. Two prayer meetings a week."

. . . "Two Sunday schools. Now engaged in making a $10,000.00 addition to church. Fifty subscribers to Christian Advocate."

. . . "Church improving spiritually; some worldly members, but do not dominate. Recently paid off debt of $300.00."

The diary of Dr. John L. Michaux for 1893 reveals that he attended Thanksgiving services at Saint Paul, and in afternoon, assisted by the pastor, Rev. B. R. Hall, christened "little Sarah Borden Michaux." Dr. Michaux is the grandfather of Mrs. Paul Bennett.

Saint Paul had made good use of their "long, skinny church," but by 1900, it was beginning to suffer growing pains for the lack of room. The members were making plans to enlarge their church by building a Sunday school annex on one side of the sanctuary. A fire precipitated this work.

Old furnace under central part of original church from which the fire of 1904 probably started.

For the story of the building of the annex, pertinent items are quoted from the Goldsboro Daily Argus for the year of 1904.

January 7, 1904. The fire in Saint Paul Church last night just after the Edgerton-Borden wedding (Annie Belle Borden, A. H. Edgerton) did considerable damage. The fire was not discovered until just after the ceremony while the congregation was passing out of the church, which is considered a very fortunate circumstance. As it was, there were only about fifty people in the building when the fire was discovered and the outer doors were closed on account of the rush and only the coolness of some members of the party prevented serious results. A small blue flame was first discovered creeping through the carpet near the opening in the floor at the heater. In a short time smoke was oozing through the floor in several places and along the walls on either side of the building. When the fire department reached the scene, the building was so full of smoke that it was impossible to enter. A hose was put into one of the ventilators on the side of the building, and by chance the stream of water struck the place where the fire originated. There is every reason to believe that the fire was caused by a spark from the heater flue under the building. The janitor had a quantity of dry wood near the furnace, which is supposed to have been ignited by a spark from the flue. The floor had to be torn up in several places, and the carpet is ruined completely. It is impossible to get an accurate estimate of the damage, but it will amount to several hundred dollars which is fully covered by insurance.

January 9, 1904. On account of the condition of the church there will be no services at Saint Paul Church tomorrow... The Parsonage Aid Society of Saint Paul Church will meet at the parsonage Monday afternoon at 4 o'clock... The young people's meeting of Saint Paul Church will meet Monday evening at 7:30 at the Woman's Club.

January 16, 1904. There will be no services in Saint Paul Church tomorrow... Saint Paul Sunday school will be held in the Armory of the Goldsboro Rifles at the usual time.

January 18, 1904. Since the fire in Saint Paul M.E. Church, the regular services there have been suspended. Last night a considerable number of the regular congregation worshipped with the First Baptist Church and Rev. M. Bradshaw preached. The sermon on the elements that constitute a well-rounded Christian character was greatly enjoyed by the large congregation. The final fraternal spirit manifested by the words of welcome extended by Rev. Mr. Frye, pastor of the First Baptist Church, and the response by Mr. Bradshaw but illustrated the happy relations that exist between these two important congregations in our city.

January 23, 1904. There will be services in Saint Paul Church tomorrow at the usual hours.

January 30, 1904. The recent fire in Saint Paul Church which caused a damage of several hundred dollars to the church has caused the trustees to employ an expert architect who has just completed a thorough examination and has reported that the church is in splendid condition except the damage to the floor and that there is absolutely no foundation for fear that the structure is not safe. The walls and the steeple are in perfect condition and the necessary repairs to the floor and the heating apparatus will be made at once. In the meantime, services will be held in the church at the regular hours on Sunday.

February 5, 1904. Bright Jewels will meet after Sunday school in the church.

February 9, 1904. A silver tea will be given for the benefit of the new Sunday school room of Saint Paul Church.

The pupils of Mrs. Dortch Baker's Sunday School Class will give a silver tea at the home of Mrs. Kendall, 205 N. James, from 6:30 til 10 o'clock on Monday evening. It will be given for the benefit of the new Sunday school room of Saint Paul church. Everybody is invited to come and bring their silver money.

February 10, 1904. No prayer meeting tonight at Saint Paul (Snow. . .bad weather; Baptists also.)

The silver tea was well attended by little folks and a neat sum of money was gained.

February 20, 1904. The trustees of Saint Paul Church are ready to let the contract for building the new annex which will be used for a Sunday School. Mr. George S. Prichard has the plans and specifications.

March 10, 1904. There will be a cantata entitled "Peggy's Dream" given in the Woman's Club at an early date. Everybody is promised a most enjoyable evening, and it is hoped that all will come out and contribute liberally for the benefit of the Methodist Sunday School room.

Given March 11 - 25c for adults and 10c for children.

Violet Tea at L. D. Giddens March 20: Japanese Tea April 4 at J. W. Winslow's.

April 4, 1904. At the close of the service in Saint Paul M. E. Church yesterday morning there was a voluntary contribution called for to be used in remodeling and enlarging the edifice, and more than eight thousand dollars was subscribed. The plans for the work include a Sunday school annex, and the cost is estimated at $10,000.

May 14, 1904. On account of the preparation to begin work on Saint Paul Methodist Church, the congregation will worship at the Primitive Baptist Church at 11 A.M. tomorrow. Preaching by Rev. F.D. Swindell, P. E. The class meeting will also be held in that church tomorrow at 9:45.

May 21, 1904. A large force of hands are at work on Saint Paul Church, remodeling the structure and the work is being pushed rapidly forward.

October 1, 1904. No morning service, Primitive Baptists had a minister here from Philadelphia. Preaching at 7:30 in Elm Street Chapel by Dr. Swindell.

December 9, 1904.

A STATELY EDIFICE

A Lasting Monument to the Congregation of Saint Paul Church

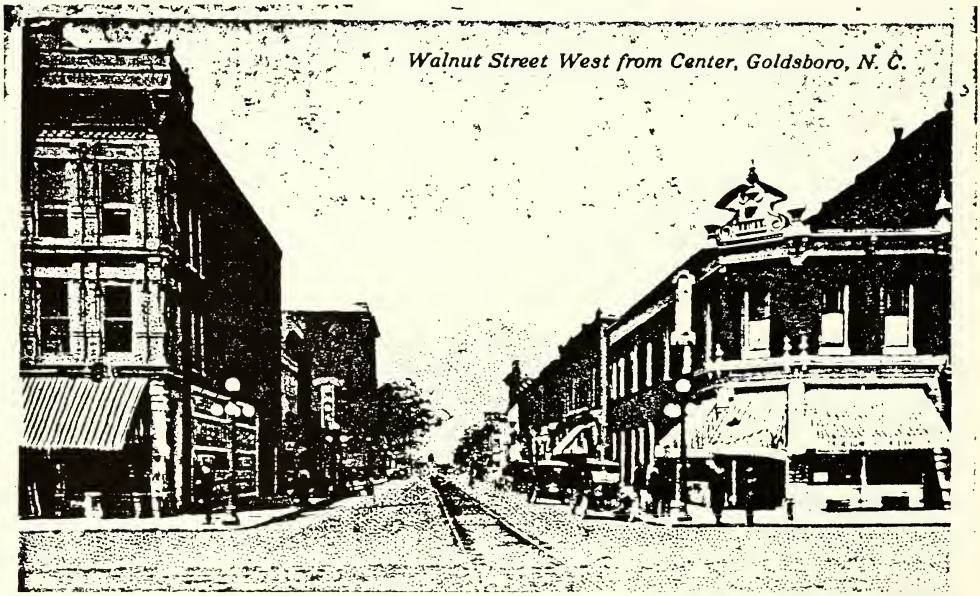
One of the handsomest buildings in Goldsboro--a structure of which we are all proud--is Saint Paul Methodist Church, one of the most beautiful edifices, both inside and out, to be found in the whole state.

A new annex has recently been built to this church, it has been thoroughly overhauled throughout and artistically finished on the inside, and presents an imposing appearance and is a credit and an ornament to the Best Town in the State and a lasting monument to the good people of that congregation who have spared neither money nor pains in making this earthly tabernacle of God an inviting place of worship.

Messrs. Royall and Borden, the up-to-date furniture dealers, have just completed the work of placing one of the finest Brussell carpets on the floor of this church we have seen in some time, which adds much to the already beautiful appearance of the church.

December 10, 1904. Meet at Primitive Baptist Church at which usual collection for the poor will be taken up. . . Class meeting at 9:45.

December 18, 1904. Two services at Primitive Baptist Church. . . church finished. . . to go to new church next Sunday, December 25. Class meeting at 9:45; Sunday school at 3. Public invited.



Bank of Wayne

Goldsboro in 1906

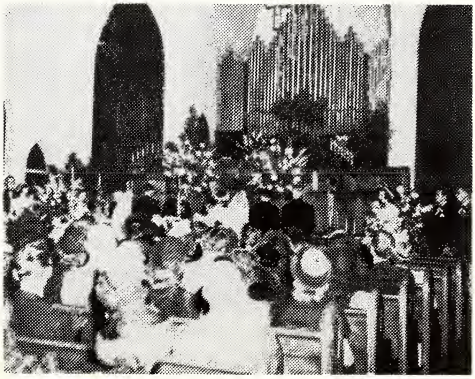
May 7/96 Clear & cool this morning
Big old fellows meeting here today
Aint well
Papa

The newspapers for December 26 and 27 are both missing from the microfilm. An item in the issue published on January 7, 1905, however, shows that the congregation was again worshiping at Saint Paul. See below:

"At Saint Paul tomorrow, services will be held as follows: Class meeting at 9:45 A.M., preaching at 11 A.M. and 7:30 P.M. by the pastor, Rev. W. L. Cuninggim, Sunday school at 3 P.M. . . . public cordially invited."

3 *Educational Building: 1904-1954.* The joy of the Saint Paul congregation over their new addition soon turned sour. Exactly what happened or when is not known. Apparently the walls of the building started to cave under their heavy load. When the buttresses were removed on the south side of the building, the walls could no longer properly support the fifteen to twenty tons of slate roof overhead. According to Lewis Sammeth, the church brought in an architect - an engineer - from New York. At that time they added trusses and metal rods across the church to keep the ceiling from sagging. A ceiling was installed below this which hid the acorns and beams that had formed a high arch over the sanctuary.

Tom R. Robinson, Sr., laying of first brick of Saint Paul's Educational Building - 1928



Two Weddings - 1946 before the Renovation and 1947 after the work was completed.

Annie Lee Bynum, William Judson Rany June 1, 1946.

Double Wedding: Margery Waters - Hugh Westray, Jane Waters - Don Rippee Sept. 16, 1947

During the time that this was happening, our country became involved in World War I. Here in Goldsboro, Saint Paul was growing. The membership almost doubled from 1910 to 1920, just as did the population of the city. The church was very active with its own program and its outreach. Several building

programs were carried out that provided various Sunday school room additions which were attached to the 1904 annex.

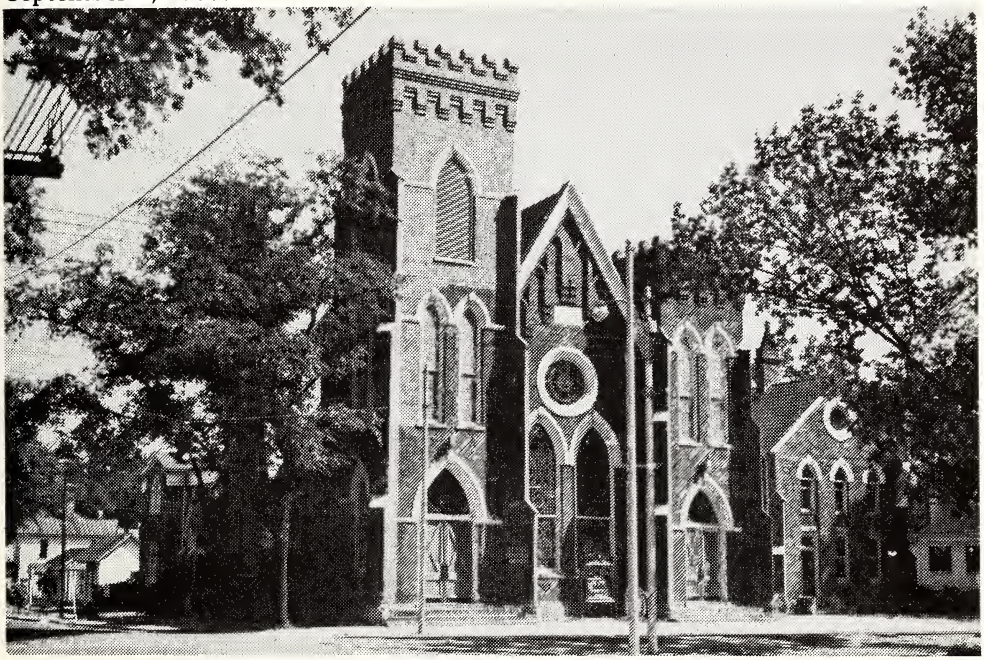
By the late twenties, the church had decided to build the educational building. This proved to be a wise move, but one which was very hard on the members as they struggled through the Great Depression to repay the loan which had financed the building. Finally in 1943, the debt was paid and the church moved immediately into new building projects. The entire interior of the church was renovated and new furnishings and lighting installed. It was at this time that the seats were returned to the original plan used when the church was built.

All appeared to be well in Saint Paul Church. Then, suddenly, from out of the South came a painful tragedy. A hurricane leveled the church's magnificent spire.

Steeple Destroyed by Hurricane Hazel - 1954

4 *Hurricane Hazel.* Hurricanes seldom cause inland destruction to the extent that Hurricane Hazel did on October 15, 1954. This hurricane which caused so much devastation on the coast of North Carolina came ashore and passed directly over Goldsboro, flattening trees and damaging large buildings. It blew down the radio tower. It destroyed Goldsboro's most famous landmark, the steeple of Saint Paul Church. The one hundred seventy foot steeple was blown toward the east down Chestnut Street and across Ormond Avenue, leaving a gaping hole in the roof and wall of the church and breaking several stained glass windows.

The dedication and resourcefulness of Saint Paul people were demonstrated that weekend. The storm struck on Friday, yet church services were held the following Sunday in the old fellowship hall. The pews and other furniture were moved to the large assembly room in the basement of the educational building, where services were held until the church was repaired. The members agonized over the question of the replacement of the steeple. Even to this day, there are those who feel it should have been rebuilt. Instead of doing that, the church was repaired and air conditioning installed. Services resumed in the sanctuary on September 4, 1955.



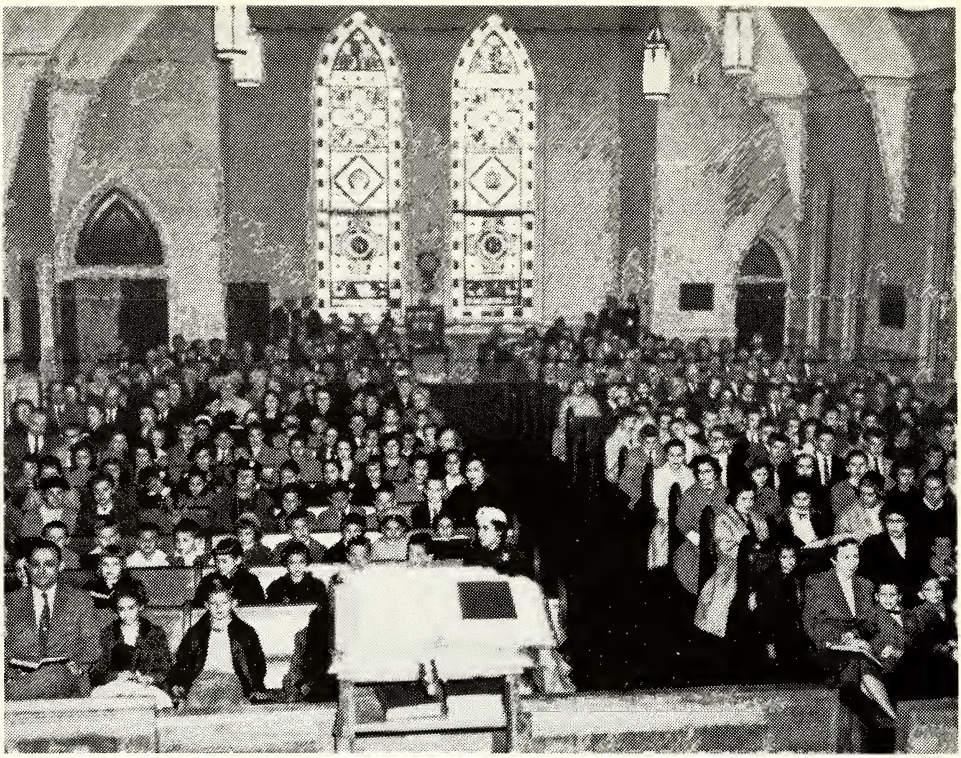
Steeple Was Not Replaced

From the very beginning, this steeple was a problem. Even before it was covered with the slate shingles, a storm twisted it eighteen inches out of line. It was thought that thirty feet of the framework would have to be removed; but they were able to correct the damage without doing that. Less than ten years later, in 1893, the *Goldsboro Headlight* reported the steeple was thought to be unsafe, as bricks had loosened. The city placed blockades on the sidewalks below. Five years later, the paper stated that the steeple was being repaired in spite of the danger of the undertaking.

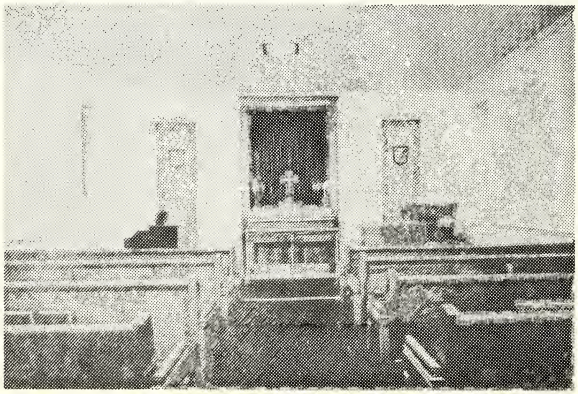
Lewis Sammeth tells the following: "In 1912 a wind storm blew off the zinc top of the steeple which had been loosened by erosion of the nails. I went out of the little windows on a scaffold and helped install a new top made of galvanized iron, about twenty gauge. They were afraid to use copper for fear it would increase the chances of being hit by lightning."

Later, in 1918, the minutes of the quarterly conference reveal that the members voted to take the steeple down but later reversed this decision.

Today the steeple is still remembered and missed by the old-timers and the not-so-old.



Sunday school classes in the Sanctuary: 1956-1960; Note rear windows and clock. A beautiful rose window centered over the tall windows does not show in this picture.



The Jean Worley Chapel - 1959

5 *Written for a Sunday school class: 1959.* About 1959, the Leon Russell Couples Class (now the Open Door Class) invited Mrs. George Baker, gifted author, speaker, and worker with children, to talk with them about the history of the church. Soon after that, Mrs. Baker moved away from Goldsboro. Upon hearing that the editor of this book was writing *Historical Highlights* of the church in 1966, she sent a copy of her speech. You are now privileged in your imagination to sit with that Sunday school class and hear Mrs. Baker tell in her inimitable way of the history of the church during the forty years that she was here. Her talk begins on the next page.

When Mr. Wilton Ward asked me to talk to you about the progress made by Saint Paul Methodist Church, I said, "You know I am not a native of Goldsboro. I haven't lived here all my life."

"How long have you lived here?" he asked.

"Forty years," I replied.

"Well, I think you have been here long enough to know something about it," he said.

Perhaps some of you *are* natives of Goldsboro, but even then you haven't been here as long as I have; so I will try to tell you something of the way things were when I came here in the fall of 1919, and of how they have progressed since I joined Saint Paul Church at that time. My experiences, however, are perhaps more concerned with the Sunday school than with the church itself, so I may lean more in that direction in my talk.

But I'd like to mention first a few facts about the church that date far into the past, and that I know only as hearsay. Until 1850 the only place of worship in Goldsboro was an old academy that stood at the present site of Saint Paul Church. Different denominations used it. There were only seven professing Christians in Goldsboro. In 1850, following a revival in which many people were converted, the Methodists began to build a church on East Spruce Street. That wooden building still stands and is owned and used by the Primitve Baptists. In it is a large gallery that was built for Negro slaves.

When the old wooden church became inadequate, the present site was bought and the cornerstone for the present church was laid July 12, 1883. The pulpit and choir were situated just where they are now. The organ was transferred to the new church and was used for many years. Mrs. B. G. Thompson was the organist. After the pipe organ was installed, the old organ was used in one of the departments, and later discarded. A few years ago it was renovated and is now in the Primary Department.

Later it was decided that more Sunday school space was needed, and the chapel, gallery, and another room on the south side were added. The pulpit was moved to the alcove on the north, and the seats were arranged to face that way. This is the way it was when my husband, our four little children, and I moved to Goldsboro in 1919.

Mr. Baker was in charge of business at the State Hospital, and we lived in one of the cottages there. We had a horse and buggy, and also a surry with a front and back seat. In this surry and driving "Old John," we would come to town and attend Sunday school and church. The roads were not paved and in winter were terribly muddy.

"What a resolution!" said Mrs. Claude Martin, who was then Miss Louisa Slocumb. Later we got a Model T Ford.

But it didn't take much of a resolution; we simply never thought of the possibility of *not* attending. I do not remember when I began going to Sunday school, at the Louisburg Methodist Church, and from about the time I was born until after I was married, there never were but two superintendents of that Sunday school, my father and my husband's father.

When we came here, Rev. G. Troy Adams, father of Mrs. J. W. Winslow and grandfather of Mrs. Billy Ray, was pastor of Saint Paul Church. He wrote for our letters, and my husband and I joined this church. Mr. Tom Robinson was superintendent of the Sunday school, a position he held for many years. Everybody met in the sanctuary each Sunday morning for the opening session except the Nursery and Primary children.

The Primary Department met upstairs in the room over what is now the Jean Worley Chapel. Two young ladies were in charge, Miss Virginia Kendall who is now Mrs. J.V. Riley, and Mrs. R.E. Stevens, who was then a bride. Miss Kendall was superintendent and Mrs. Stevens a teacher. My oldest son, Egerton, was a member of Mrs. Stevens' class. After Miss Kendall was married, Mrs. Stevens became superintendent, a position she held for 23 years, and ever since has been secretary and business manager of the department.

The Nursery Class met in the space under the gallery, which was partitioned off from the rest of the chapel. Mrs. Flora Kendall was superintendent, and Mrs. A. T. Griffin, Sr., organist. The Junior Department met in the gallery; the Baraca Class in the present Jean Worley Chapel; the Senior Philathea Class, later the T. L. Ginn Class, in the room over the present secretary's office, (Mrs. Saintsing-later Mrs. K.D. Pyatt); and a teenage class of girls in the present pastor's study, with Miss Mary Emma Giddens as teacher. The pastor's study was where the secretary's office now is. Other classes found various corners in the sanctuary or chapel. My husband joined the Baraca Class and I the Philathea.

The preacher and his family lived in the parsonage which stood where the present parking lot is. There was no need for a parking lot, as cars were few, and many people who lived too far to walk to church came on the street car. Street car lines ran throughout the city, and railroad tracks right through the middle of Center Street. None of the streets was paved except Elm, which was paved with bricks, but a big paving program was begun about the time we came here.

After a year or two I was appointed secretary of the Philathea Class, and I still have my roll book with the names of the members. Later I became chairman of publicity for the class, a position I have held ever since, despite the fact that I have worked in the Primary Department for the past 35 years.

About the year 1924, while Mr. Daniel was pastor, the first Teachers' Training School was held. I decided to take the course as a help with my own children. I became very enthusiastic, and one Sunday decided to visit the Primary Department, of which my youngest son, George, was a member. That day Mrs. Stevens asked me to take a class. I consented with some reluctance at leaving Dr. Ginn's class, but I began to realize that my place was with the children, and there it has been ever since.

Our teaching methods changed very decidedly with the coming of the Teachers' Training classes. Memorizing had been the outstanding method, and my son had to learn by heart the Lord's Prayer, the Ten Commandments, the 23rd Psalm and the Apostles' Creed before he could be promoted to the Junior Department. Prizes were given for attendance and for the number of Bible verses learned. But under Miss Georgia Keene, Primary instructor, we learned that the spirit was more important than the letter. Although more than 30 years have passed, to this day sometimes Mrs. Stevens and I say, "Don't you remember Miss Georgia Keene said..."

Another custom was changed about that time. We used to have a Christmas tree every year with presents for everyone. Later it was decided that this was not the right way to teach the Christmas spirit. Now we have in the Primary Department every Christmas some project that gives the children an opportunity to do something for others. I think this is true in the Junior and other departments.

A few years later we began having Vacation Bible School. Miss Imogene Barrett, church secretary and director of education, was head of the first one. I think we have had one every summer since.

Alese Setsler was the first paid church secretary. She came about 1923, and when she left to be married, Imogene Barrett followed. She married a missionary, Glenn Barden, and went to Africa. Then came Ruth King, Netta Cook Robinson, Martha Westmoreland, and Alma Louise Cade, and each of them in turn left to be married. Elizabeth Johnson was lured away by a larger church, Duke Memorial in Durham. Margie Cameron, Mary Hester Hunt, and Doris Allen in turn left when they entered wedded life. Such a good marriage bureau! But perhaps we are safe now, since Mrs. Haskins already has her man.

In 1925 work on the Educational Building was begun. Mr. B.G. Thompson gave the land. Cost of the building was $65,000. I well remember the ground breaking ceremonies, with Mr. Tom Robinson turning the first spade of dirt. Someone took his picture, and it was published in the News-Argus with a story written by me. Someone cut it out and framed it, and it stood on the mantel in the Educational Building for years. The depression came before the building was paid for, and the struggle was great, but after several years the debts were paid off.

Teaching the children of the Primary Department has been one of the greatest things in my life. Different experiences have brought both smiles and heartaches. You would certainly smile if you could hear some of the things those dear children have said.

We always make some recognition of a child's birthday. One morning I asked in our assembly if any child had a birthday that week. One little fellow held up his hand and said, "Mrs. Baker, I had a birthday last year."

In class one day I was telling the story of the Prodigal Son. When I said he wished he could have some of the food he was giving the pigs, James Harris said in an undertone, "Slops."

A little girl asked me if Jesus used lipstick. "No," I said, "Jesus didn't use lipstick."

"Well, look at that picture," she said. Of course I explained that the artist had used too much color in the picture.

One morning Edward Spence said to me, "Mrs. Baker, you used to teach my Daddy."

"Yes," I said, "and I used to teach Jimmy's Daddy *and* Mother."

"Well," said Bert Ward, "I'd think you'd be dead."

I couldn't let that go by, so I said, "Bert, your grandmother taught them too, and she is not dead."

But sometimes they said things that made me feel that perhaps I had helped them some. Mrs. Stevens asked the children of my class one morning to tell her

something they had learned. One child said they had learned the Golden Rule. Then Helen said, "First we learned to *say* it, then we learned to *do* it."

Mrs. J. W. Winslow told me that one day Mr. Winslow's mother was out in the yard picking up chips. Something interrupted her and she went into the house, leaving her basket at the woodpile. The children were playing about, and Martha said to Billy, "Let's fill up Grandma's basket and take it in the house for her."

But Billy didn't want to. He had other plans.

"You would do it for Jesus, wouldn't you?" asked Martha.

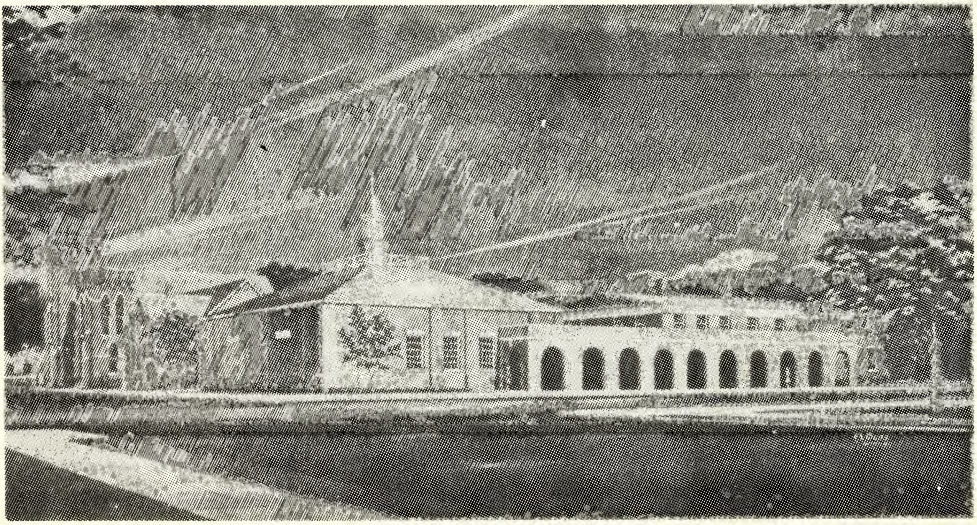
"Yes," said Billy.

"Well, don't you remember that Mrs. Baker said if we did something for somebody else, that was just the same as doing it for Jesus?"

So they picked up the chips and carried them in.

I do not need to describe the two buildings, as all of us can see them from Sunday to Sunday, but some wonderful improvements are now being made. Within the past year, the lovely Jean Worley Chapel has been established by Mr. C. E. Worley as a memorial to his wife. The nursery has been made into a place of beauty by Mr. and Mrs. O. F. Dumas as a memorial to their grandchild, little Eve Bennett. And now an office building is to be erected between the church and the Educational Building. I hope our spiritual progress is keeping pace with the material.

By Blanche Egerton Baker
August, 1959



New Fellowship Hall and Sunday School Rooms: 1965

6 *Years of Expansion: 1960 - 1965.* Even before Mrs. Baker made the preceding talk, the church was making plans to expand its educational facilities. The attention of the reader is directed to the years between 1960 and 1965, among the most exciting times in the history of Saint Paul.

"Building for the Future" could well have been the theme of Saint Paul Methodist Church during the period from 1960 through 1965. Those years witnessed great expansion in the physical plant and in the action program of the local church. "Building for the Future" was the name of the brochure which was prepared to launch the Capital Fund Crusade whch was conducted in December of 1963 and which gained more than $230,000 in pledges to be used for additions and renovations to both the sanctuary and the educational building.

Plans for expansion had been under way for some time. The Crawford property was acquired in 1956. In 1958 a committee was formed to plan for property improvements. In 1959 the J. Bruce Thompson estate provided $40,000 to be used in the erection of a new building. The Bradford property was added in 1960. A long range planning committee was named in 1961 to take the place of the study committee of 1958 and to plan for expansion of physical facilities of the church. This committee reported definite needs of the church in April of 1962, and on Oct. 7, 1962, a building committee was elected at a called Quarterly Conference. Billy Griffin was employed to draw plans, and he secured Harold Wagoner as consulting architect.

A fund-raising crusade was scheduled with the Department of Finance and Field Service of the Board of Missions and the campaign was set for December, 1963, with Dr. T.L. Williams as director. Approximately 400 families made pledges amounting to $236,000.00 during the crusade, which was to have provided money for the college fund as well as the building. Since the crusade fell short of the desired goal by 18 percent, it was decided to honor the college pledge on a pro-rata basis of the amount pledged, or $31,000.

The architects' plans were ready by May, 1964, and were submitted to contractors. Bids amounted to $368,447, considerably more than had been anticipated. After much consideration, a special church conference was held on August 2, 1964, at which time the forward-looking decision was made to proceed with the original building plans and to borrow the additional money necessary to fulfill the earlier dreams that the congregation had had for a beautiful and adequate church plant. Contracts were then let with R.N. Rouse being the general contractor. The Partin Property on Spruce Street was bought during this time. The ground-breaking ceremony for the new building was conducted by Bishop Paul N. Garber on September 6, 1964.

The fall and winter of 1964-1965 included week days of noisy construction, weekends of frenzied cleaning and furniture moving, and Sundays of surprises and meetings being held in new places. However, the church school continued to carry on in the educational building during the entire time. Much credit is due to efforts of Mrs. John Saidla, director of Christian education, and Pinkney Cherry, Jr., sexton, who, together with other staff members and church laymen, planned and worked so that the regular activities could continue with a minimum of interruption and inconvenience.

It was a great day on May 23, 1965, when classes finally moved into the new educational building and were assigned permanent meeting places. This day was surpassed only by the one on August 15, 1965, when the worship services were again held in the beautifully redecorated and improved sanctuary. A total of $460,000 was spent on the building program which included the remodeling of the original educational building, the building of additional educational facilities, a fellowship hall and kitchen, church parlor, and the refurbishment of the sanctuary.

Other building projects conducted during this six-year period included repairs to the parsonage amounting to $3,110 in 1961 and $3,000 in 1965, repairs on stained glass windows, and repairs on the organ, the latter costing $11,500.

In spite of the tremendous pride that the members of the church felt in the building accomplishments, there was a note of sadness felt by many at Saint Paul, as well as by others in Goldsboro. Around the corner on Spruce Street stood the first church built in Goldsboro, the Methodist Church which was erected between 1850 and 1853. Almost before the sound of the hammers of building improvements had died away, there was heard the heavy thud of falling timbers as this old church was torn down, symbolic, perhaps, of the passing of the old order and of the coming of a new era of church ministry.

The members of Saint Paul Methodist Church
Goldsboro, North Carolina
cordially invite you to attend
the services observing the consecration
of the addition to the education building
on Sunday, the twenty-fifth of September

MORNING WORSHIP 8:45
Sermon, Dr. Graham S. Eubank
Recognition of Church School Workers

CHURCH SCHOOL 9:45

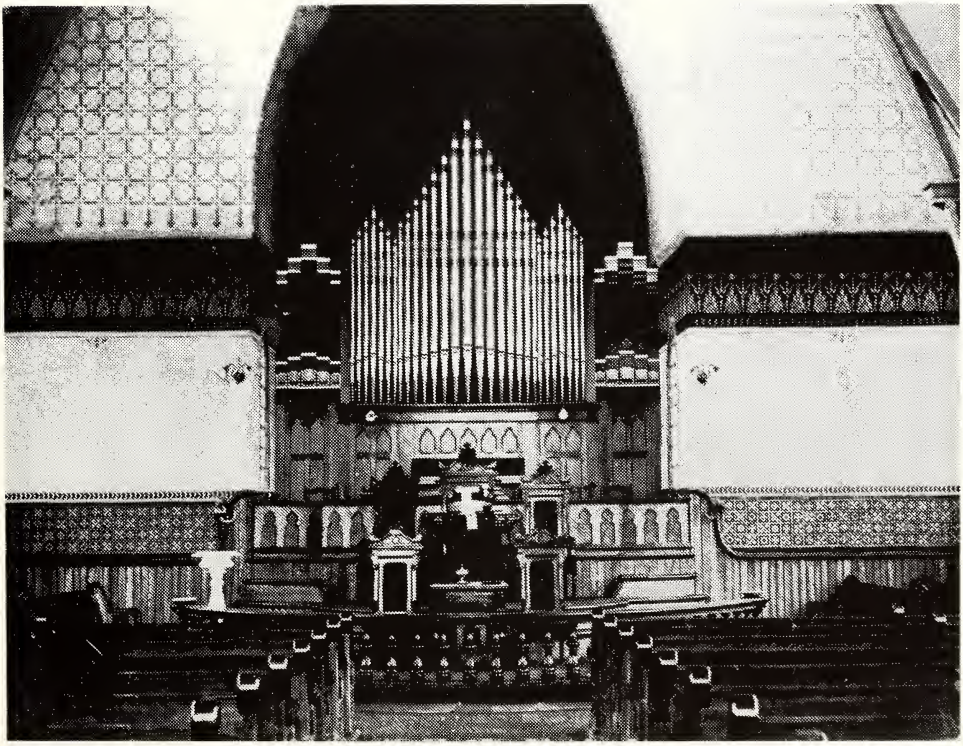
MORNING WORSHIP 11:00
Sermon, Bishop Paul N. Garber
Consecration Service
Bishop Paul N. Garber
District Superintendent Leon Russell
Dr. Graham S. Eubank

OPEN HOUSE . . . . . 3:00 till 5:00

Invitation to Consecration of Educational Building Addition - Sept. 25, 1965

7 *Seating Changes: 1883-1892.* [*By C.E. Worley with additions from other sources*]. According to pictures made during the 1890's, the original seating arrangements for Saint Paul Church had two sections of pews, a center aisle and aisles on each side. A free-standing pulpit was on the east end of the building with three pulpit chairs. The choir and organ were located behind the pulpit with a choir screen dividing. A wide communion rail was located in front of the pulpit. The design was Gothic.

Original Altar Rail now in Saint John United Methodist Church.
C.W. Twiford, Ashley McLamb [member, Saint John] and Carolyn Russell.



Original Location of Altar on East Side. Note original furniture now in history room. Altar and circular altar rail were supposedly moved to the north side in 1904.

It is not certain exactly when or why it was decided to change the seating arrangement by moving the pulpit and communion rail from the east part of the building to the Chestnut Street side of the church. It did take place, apparently, when the Sunday school annex was built or soon thereafter and when the large stained glass windows were moved from the sides of the church to the east wall on each side of the organ. The annex was built in 1904 at the same time that repairs were being made following the fire of January 6, 1904. There are indications that the north transept was built at some other time.

An elevation was constructed in the recessed area on the north side, or the Chestnut Street side, for the pulpit and pulpit chairs. A communion elevation and the circular rail were placed in front of the communion table and pulpit. The choir and organ remained in its original position on the east side. Circular pews of fine quality oak were purchased which had form-fitting backs and seats. The pews conformed to the radius of the communion rail, and it was necessary to have four sections of pews and five aisles in this arrangement. This arrangement was architecturally incorrect and not practical for many reasons.

There was a large screen or partition that separated the main part of the building from the south transept, or Sunday school annex, as it was called. This screen was rolled up as a roll top desk when more room was needed in the sanctuary. Later the screen was removed. A balcony was also in the transept. Many of the original straight pews are still in use in the balcony. The original pulpit and chairs are in the history room. The communion table is in the narthex.

Altar returned to east side in 1946 after having been on north side since 1904. The renovation was completed the next year by adding new pews and chancel furnishings.

Beginning in the middle thirties, much discussion was held from time to time regarding the changing of the sanctuary back to its original arrangement (toward

the east.) Finally, during Rev. O.W. Dowd's pastorate, the matter was brought up before the Board of Stewards and after careful consideration and much discussion, it was voted unanimously to make the change. Drawings were made by C.E. Worley, and the work done during the Second World War. Materials were very hard to get at that time. The new arrangement consisted of the chancel with the altar in the east, the pulpit on the right and the lectern on the left, and a beautiful choir screen separating the pulpit area from the organ and the choir. The communion rail was straight across the front with returns on each side. A portable section was used in the middle when Communion was being administered and removed to allow an opening in the center of the rail. Beautiful white oak pews and chancel furniture finished in walnut color were donated in memory of loved ones. This work was completed in September, 1947. Since the work started during Rev. Dowd's pastorate, he was invited to speak at the dedication service on October 12, 1947.

Before Jean Worley Chapel

The circular pews were sold to Kenly Methodist Church in Kenly, North Carolina, and may still be in use. The circular Communion rail and the carpet were given to Saint John Methodist Church on North John Street in the Greenleaf section of Goldsboro.

In 1959 the old choir room became a beautifully furnished prayer chapel. Given by Mr. C. Edward Worley as a memorial to his wife, the Jean Worley Chapel is used for small gatherings, especially weddings.

Still another seating arrangement for the sanctuary was to come. To the surprise of many the plans for the 1982 renovation included a return of the pulpit to the Chestnut Street side of the sanctuary with the pews facing northward.

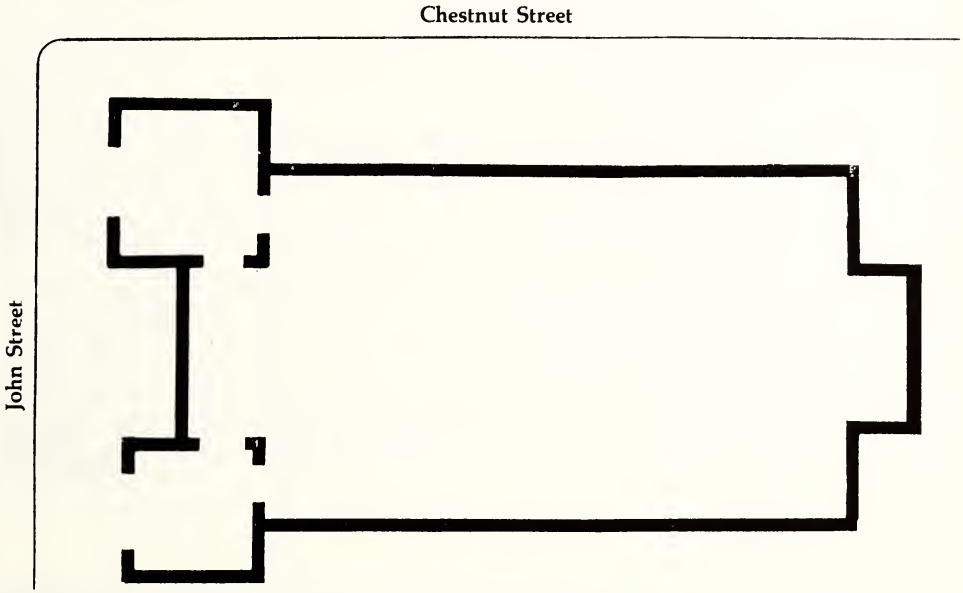
Although difficult for many to accept, this proposal was approved since it would give the choir more space and would more nearly permit everyone to face the altar during services. This move also brought two other changes which were hard for many to accept: the loss of the pipe organ and the lighted cross which hung over the altar. Previews of the renovated sanctuary indicate that the new interior will eventually compensate for these changes.

After Jean Worley Chapel was added - 1959.

8 *Renovation of Sanctuary: 1982.* [*By Effie Ruth Pike with supplements from other sources*]. During the decade of the seventies the congregation became increasingly aware of the need for extensive repairs and redecorating of the sanctuary. Water damage was evident and general shabbiness grew pronounced. As time drew near for the centennial, the concensus was that the most appropriate plan for celebration should include making our historic and beautiful place of worship as structurally sound and aesthetically appealing for the generations to come as our forefathers had done in 1883.

The idea of doing actual physical work on the sanctuary in connection with the centennial celebration was promoted by Rev. W. Junius Neese and by the Records and History Committee of which Mrs. C. W. Twiford and Mrs. Neal Seegars were co-chairmen. Finally in December, 1980, a plant study committee, composed of Mrs. W. D. Ray, chairman; Mrs. K. W. Wilkins, secretary; and Mark Goforth, Robert Frazer, Demming Smith, and Ray Rouse III were

appointed by Administrative Board Chairman David Rouse. The Trustees had previously learned from an engineer's report on the condition of the sanctuary that the problems were complex. The plant study committee was charged with investigating the needs of the entire church plant and returning recommendations to the Administrative Board.



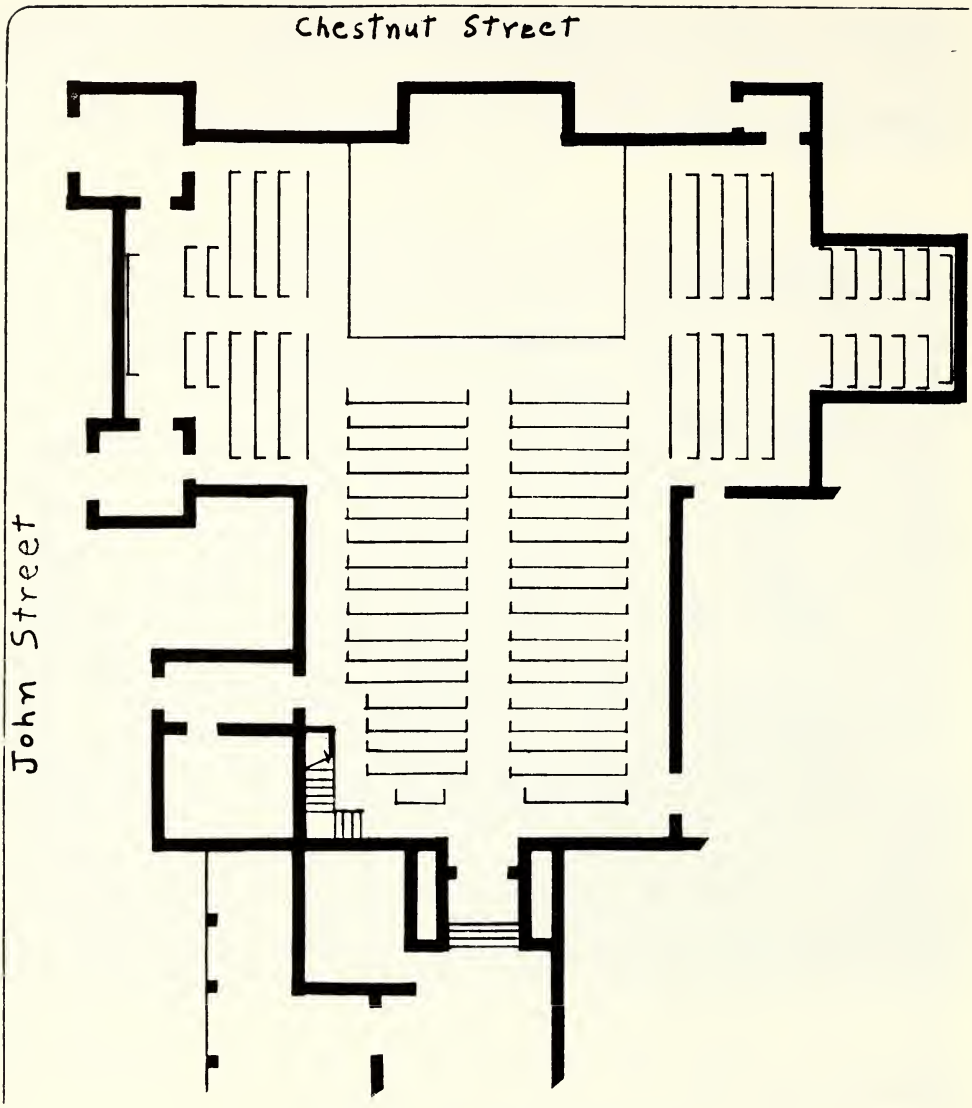
This is thought to be the floor plan of the sanctuary when it was built in 1883. The pulpit was at the far right, but the large windows were not there then.

In April, 1980, after a very thorough investigation involving many authorities, the plant study committee concluded that repair and renovation must be undertaken if the sanctuary continued in use and that, though expensive, such changes would make it structurally sound and functional for years to come. The seriousness of the situation was compounded by the fact that, since 1904 when buttresses were removed to add the annex, the original equilibrium had been upset, causing bowing of walls and overstress on one side. Many problems involving roof, ceiling, walls, and floors came to light. Other buildings in the plant also needed repair.

Pursuant to the recommendation of the plant study committee, a Church Conference in April, 1981, elected a building committee composed of Jeffrey Young, chairman; Mrs. W. E. Plummer, secretary; and W. Robert Johnson, William T. Winslow, James C. Crone, Mrs. Sidney Schrum, and Mrs. J. D. Pike, Jr. with Dr. Paul Edwards and Rev. Gray Southern, ex-officio members.

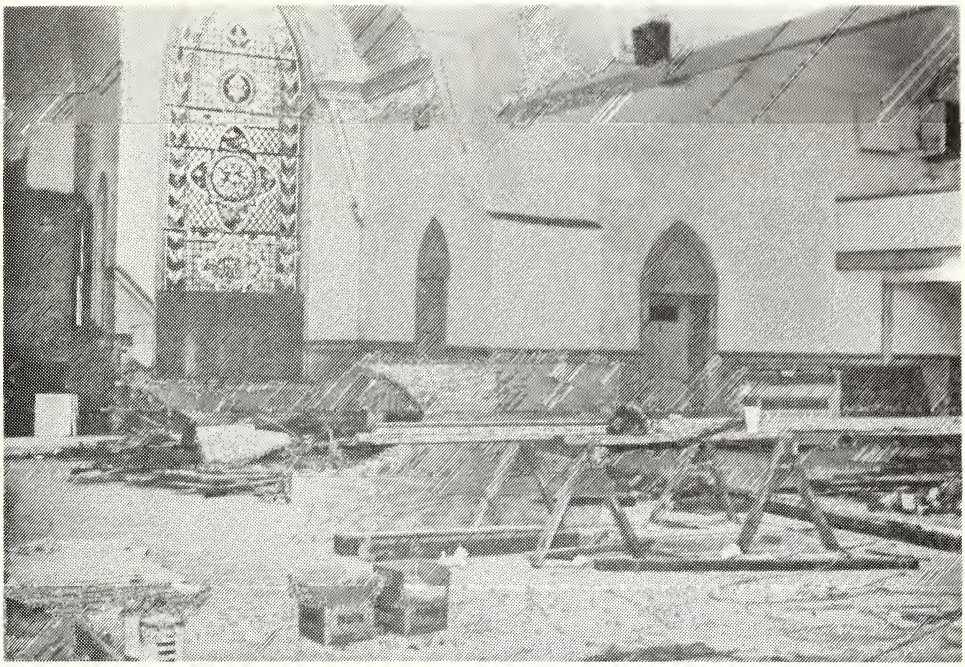
Leaning heavily on the solid groundwork of the plant study committee, the building committee met at least weekly from May 1981, through December, 1981, and thereafter as need dictated. After contacting and interviewing many architects, Henry M. Flynn, Jr. Associates, P.A., was the firm chosen in July, 1981.

A unique plan, devised by the architect, involving contracts, pay scales, and manner of procedure was adopted with the approval of a Church Conference in



Saint Paul Sanctuary Floor Plan - 1982.

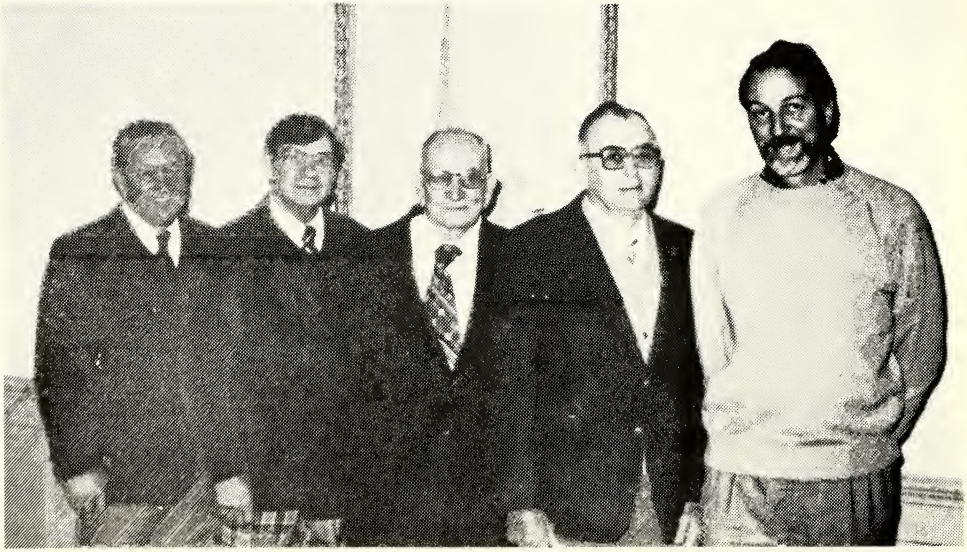
August, 1981, following which Brutus S. Bridgers was engaged as contractor in November, 1981. The plan necessitated the committee's setting up, with thorough congregational involvement, a list of specific needs ranked in order of importance. The architect was to design only those portions of work actually undertaken, to be paid on an hourly basis, and to work closely with the contractor in devising methods of repair and/or renovation. The contractor was to be paid on a cost-plus fixed fee basis. Conventional contracts would have resulted in inflated bids to protect bidders from unknown expenses always involved in renovation work. As work proceeded the committee was convinced that the unusual plan, conceived from necessity, did indeed make the most efficient use possible of the nearly one-half million dollars pledged for the program.



Interior of St. Paul during Renovation - February 1982. Photo by Sue Schlerf.

Former Location of One of Large Windows when it was on the Chestnut side of the church
News-Argus Photo.

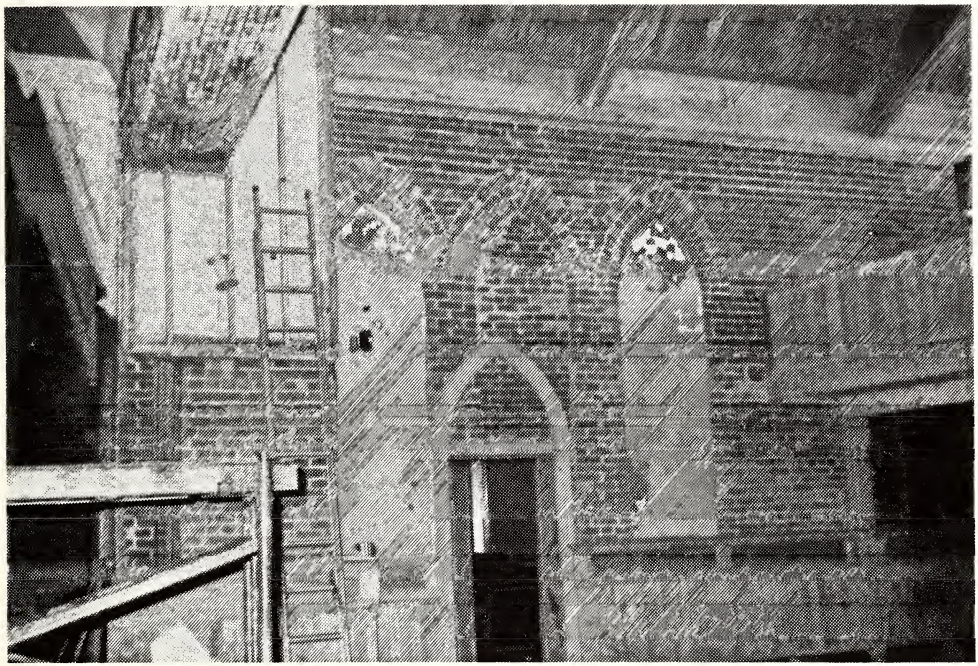
Workmen Removing Slate Roof.



Board of Trustees - 1981

William D. Ray, Ray Rouse, Jr., K.D. Pyatt, G. Mark Goforth, John W. Thompson, Jr.

After long, careful, and prayerful consideration, the committee recommended changing the axis of the sanctuary, this change being practically dictated by the structural alterations made in 1904 and the need to retain the existing amount of seating while expanding the chancel and the choir areas. An Allen digital organ was recommended to replace the venerable pipe organ, which had become almost impossible to maintain. The congregation approved these changes in Charge Conferences. Other major decisions involved replacing the slate roof with shingles, thereby reducing stress and facilitating waterproofing, and the leaving of some interior brick exposed.



Former "Remodeling" Revealed

Every decision large or small was considered with regard to congregational preferences, retaining and enhancing the original characteristics of the structure, and the foremost goal of a structurally sound sanctuary, a sanctuary in the truest sense of the word.

Using the theme "Gratitude to the Past -- Providing for the Future," the church conducted a Christian Stewardship Campaign which combined the yearly operating budget for 1982 and the building renovation fund. For this campaign the church secured the services of Rev. and Mrs. Walter Plummer from the office of Finance and Field Services, a unit of the National Division of the Board of Global Ministries of the United Methodist Church. Their slogan was "More than Money." The chairman for the campaign was Mrs. Douglas Russell. The operating budget which was pledged for 1982 was $224,000, while the three-year pledge for the renovation fund amounted to $441,000. Special gifts and memorials have increased the fund well above the amount pledged.

At a Charge Conference held October 3, 1982, the building committee

Brick Work Being Repaired

reported that the total cost of the renovation project would be $550,000, and that the work was expected to be completed by December 1, 1982. At that conference, the committee was authorized to borrow up to $90,000 to complete payment of the project. At the time of the publication of this book, pledges and memorials have increased the amount of money available to $472,412. All future donations and memorials to the building fund are authorized to be added to this amount.

At the present time payment of the building pledge is well ahead of schedule and nearly $260,000 has been pledged for the 1983 operating budget.

The major items included in the project or done simultaneously by other means included the following:

1. The axis of the sanctuary was rotated counterclockwise to a north-south position.
2. The heavy slate roof was replaced with asphalt shingles.
3. Lower sections of roof trusses were strengthened.
4. The foundations were repaired and floor strengthened and leveled.
5. Woodwork in the ceiling was sandblasted; plaster on walls replaced, leaving some brick exposed.
6. Exterior brick joints were re-mortared.
7. Four new stained glass windows were added.
8. A new heating system became a part of the existing air conditioning.
9. Lighting controls were installed and some new fixtures added.
10. New handicap ramp was built.
11. Complete new sound system was secured.
12. Cushions were placed in pews.
13. Needlepoint kneeling cushions were made for the communion rail.
14. A 1203 custom three-manual digital computer organ with nearly 100 ranks of pipes was purchased.

To the Members of Saint Paul [*from Virginia K. Riley written during the planning stage of the renovation*].

I have been physically unable to attend any of the meetings held at our church for the purpose of planning the much needed improvements and repairs to our beloved Saint Paul Church. But I have been so interested in having my friends who come to see me tell me about what necessary things had to be done at this time.

First, I would like to personally thank each member of these various committees who have spent so many hours prayerfully and carefully planning each project which needs to be done. I am sure we will all have confidence in the results that have been decided in these meetings and all work together until they have been completed.

Each of us may have some personal project that we would like to see completed. Mine, of course, would be our musical needs and a wheelchair ramp. But let us leave those questions up to specialized committees which plan for the future and work together for what is best for our church.

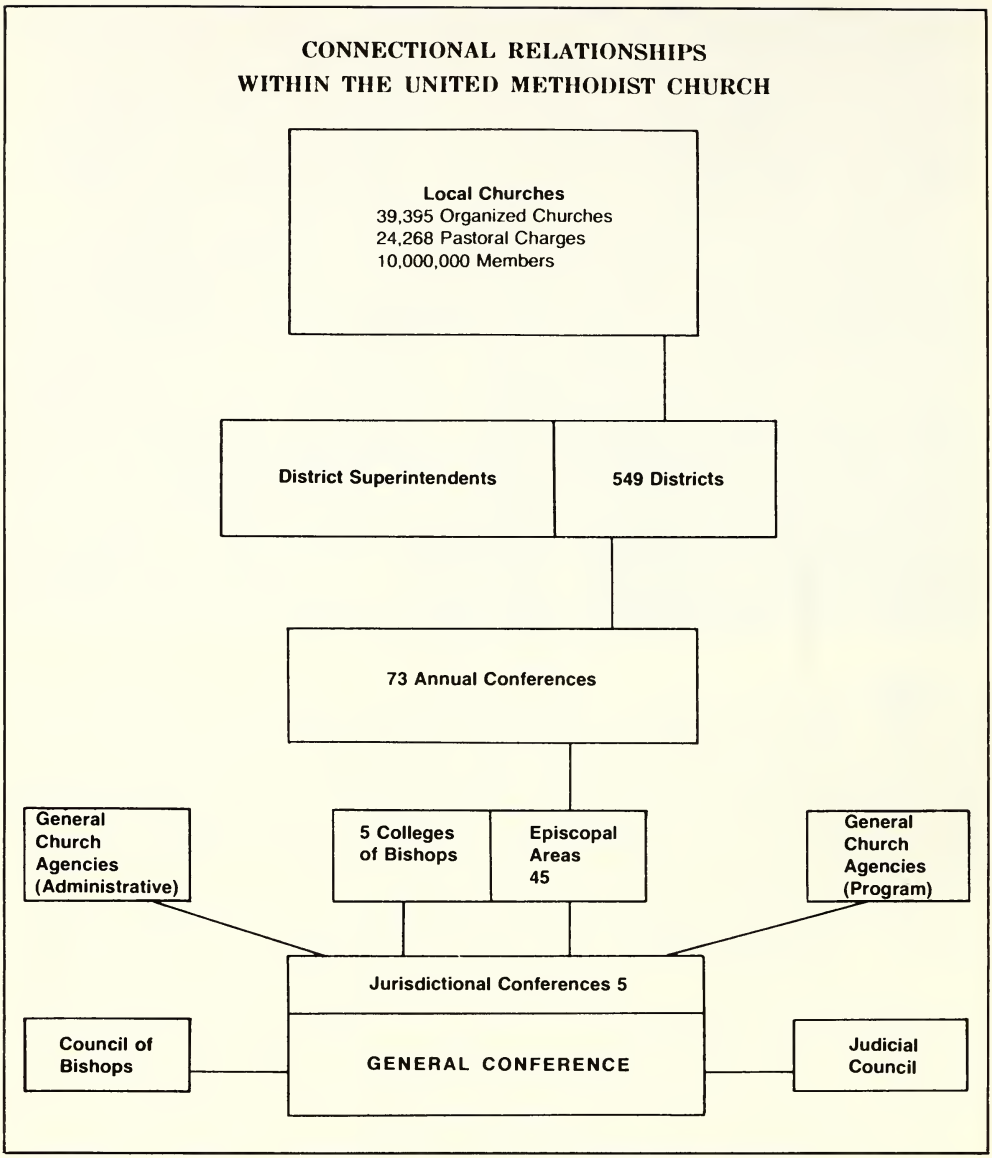
Since a very young child, I have been a member of Saint Paul. Each of us has worshiped and grown closer to God because of our church. By giving and sharing in its renovation we are continuing to carry out that service for ourselves and the younger members who will continue to carry on.

9 *Letter from Bishop William R. Cannon, 1981.* Saint Paul United Methodist Church is the pride and joy of the North Carolina Conference. It is the one church most centrally located of all the churches in our conference, and it has served the conference well as the host for many important gatherings. It is dear to my heart as the Resident Bishop of North Carolina Conference, and I welcome every opportunity for a visit at Saint Paul Church. . .

Therefore, as your bishop, I want you to know how proud I am of your decision to make such extensive renovations on the church and to expand and beautify your sanctuary. You already have one of the best educational units in our conference, and now you plan to bring the area for public worship into keeping with these other facilities. I am especially proud of you that you are doing this in the face of high interest rates and inflationary costs. I am sure, however, that the good you will derive from this improved and beautified church will more than compensate you for the high financial outlay.

God bless you in this great endeavor, and may it be brought to glorious completion.

10 *Serving The Connectional Church.* Because of the connectional nature of the Methodist Church, many meetings of ministers and laymen are held to plan and carry out the varied programs, many of which are world - wide in scope. The North Carolina Conference of the United Methodist Church is made up of twelve districts. Since 1954, Saint Paul has been in the Goldsboro District and has been said to be the hub of the district. Prior to 1954, Saint Paul was in the New Bern District. The parsonage for the district superintendent (formerly known as the presiding elder) is located in Goldsboro. Saint Paul's central location and the size and extent of its facilities cause it to be chosen often as a place



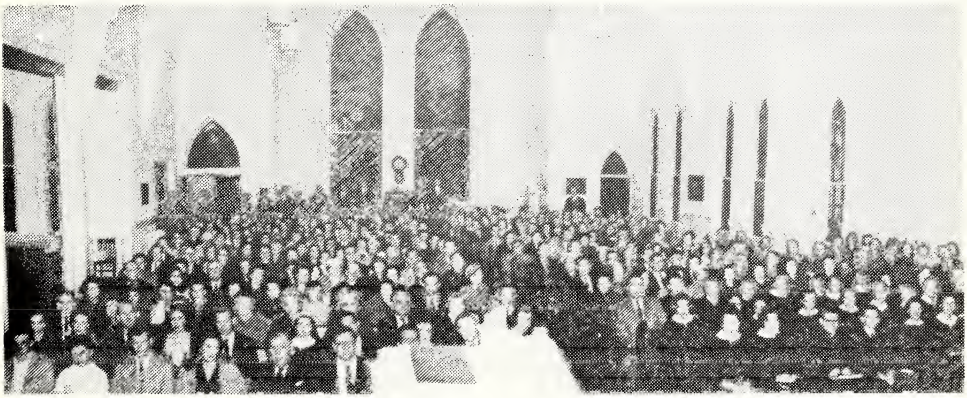
The Connectional Church

for conference, district, and sub-district meetings. Since 1973, sessions of Annual Conference have been held at Methodist College in Fayetteville. Prior to that time, these sessions were rotated among the larger churches. There are 56 counties and 848 local churches in the North Carolina Conference. Annual Conference met in Goldsboro during the following years: 1857, 1873, 1892, 1903, 1918, 1945, and 1967.

Comments in the November 17, 1892, *Goldsboro Headlight* concerning the forthcoming conference which was to be held in Goldsboro are amusing:

> ...Our citizens making big preparations for the entertainment of the delegates of the Methodist Conference which meets here Dec. 14. Already the price on chickens and eggs has taken quite a jump.
>
> ...To be presided over by Bishop W.W. Duncan of Spartanburg.
>
> ...As the pantries of our Methodist friends are filled just now with a choice lot of eatables, it would be well for them to be on guard for midnight intruders.

An interesting report was given in the *Conference Journal of Proceedings* for 1882, by the Committee on Church Property as follows: "We beg leave to report the remark of Bishop Pierce that stoves in the churches were a means of grace, therefore,... Be it resolved that we respectfully urge our preachers and people to put stoves in our churches and make them comfortable." When Saint Paul built its sanctuary the following year, they evidently followed this direction too well, since its furnace caught fire a couple of months after the church opened for worship.



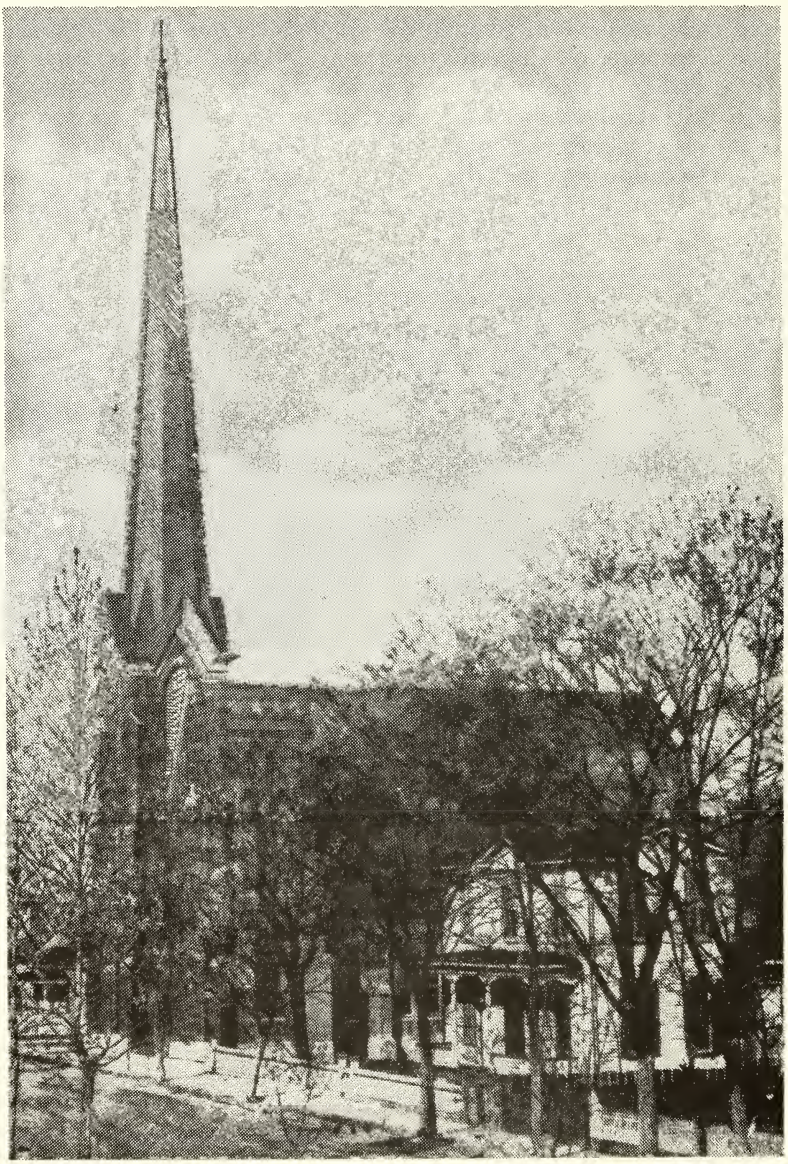
Christian Workers School - 1960

On a more serious side, on May 14 and 15, 1956, a very significant called conference was held at Saint Paul. That meeting provoked strong feelings as the delegates pondered its responsibilities in providing for higher education. It was a tremendous forward step when they finally voted not only to retain Louisburg as a junior college, but also to build two new senior colleges, Methodist at Fayetteville, and Wesleyan at Rocky Mount. When boards of trustees were formed for these colleges, two members of Saint Paul were included. W. Robert Johnson has served on the board at Methodist College since its inception. O.F. Dumas has held a similar position with North Carolina Wesleyan College. Many other members of Saint Paul have served on district and conference committees, commissions, and boards.

As has been pointed out, the outreach of Saint Paul into the district and the conference brings many people to Goldsboro, and this influx of cars sometimes taxes parking facilities. For this reason, the church has been acquiring the property to the south of the sanctuary as it becomes available and is developing it to provide adequate parking and at the same time give playground space for the

children of the church and for the week-day classes which meet in the educational building. The last of the lots to the south of the church was placed on the market this year. Although it was an inopportune time for the church, the old Bain house has just been purchased.

11 *The Parsonages: 1881; 1930; 1975.* [*By Pat Weyher*]. The property presently occupied by Saint Paul United Methodist Church on the corner of John and Chestnut Streets was purchased in January 1881, from Mrs. Sarah Galloway.



Saint Paul United Methodist Church [built 1883] and parsonage [built 1881] - Picture made about 1910.

In that year (1881), a parsonage was built facing John Street. Two years later the sanctuary was built beside it. No record has been found identifying a parsonage prior to 1881.

The following is a description of the parsonage and of life there as remembered by Mrs. Martha Winslow, a long-time member of Saint Paul Church. She was the daughter of Rev. G. T. Adams and lived in the parsonage on John Street from 1918 to 1922.

"*Location:* 200 block of South John between Saint Paul Methodist Episcopal Church, South, and the John R. Crawford home. The house had been built about two feet from the *red* hot brick wall and the 'study' of the church. At one time, back of the parsonage and the L. D. Giddens home (which faced William Street) there was a branch in which the boys used to fish. It is said it was pretty good for red fins.

Church Parsonage [1930] - 704 E. Walnut St.

"*Arrangement:* Long hall - on left a parlor, dining room and kitchen. On the right a study or family room (where many a person held consultations with Papa or 'Brer Adams' as he was called.) Adjoining this room was a bedroom and bath. Warming these three rooms was an isinglass-front, large coal-burning stove which Papa called 'the Institution'. It was in the front room.

"*Upstairs:* On left next to the wall of the church was a bedroom, on the right a bedroom, and at end of the hall a bath, a recent addition.

"*Activities:* Front door was always unlocked. This made the parsonage available for visits, use of telephone, kitchen, bathroom, and things the church building did not provide.

"*Life styles:* Much happiness *but* no cards, no theater, no dancing, no automobile until about 1920, when Papa broke his leg. Mr. B. G. Thompson gave Papa a Ford Sedan, which he never learned to drive. Eunice, myself, Turner Stanley, and other volunteers chauffeured. Before this, most pastoral work was done on foot--as far east as the hospital and the orphanage."

The ministers of Saint Paul Church and their families lived in this parsonage until 1930 when a new parsonage was built at 704 East Walnut Street. The old parsonage on John Street was repaired and rented until it was torn down in 1933.

In November 1928, a sixty-five-foot lot in the 700 block of East Walnut Street was purchased from Mr. and Mrs. John W. Thompson for the location of a parsonage. In July, 1929 an adjoining forty-five-foot lot was obtained from Mr. and Mrs. B.G. Thompson.

In May of 1929, a committee was appointed to look into the feasibility of building a new parsonage. This committee consisted of W. F. Taylor, chairman; and C. F. Strosnider, B. G. Thompson, Miss Hattie Dewey, and Mrs. J. D. Langston.

At a Board of Stewards meeting on July 7, 1930, it was voted that the committee be authorized to carry out their plans and proceed to build a parsonage on the Walnut Street property. This was a nine-room, brick home that was used as the parsonage for Saint Paul Church until 1975. The last occupants of this parsonage were Rev. and Mrs. Barney Davidson.

Church Parsonage [1975] - 119 Overbrook Road

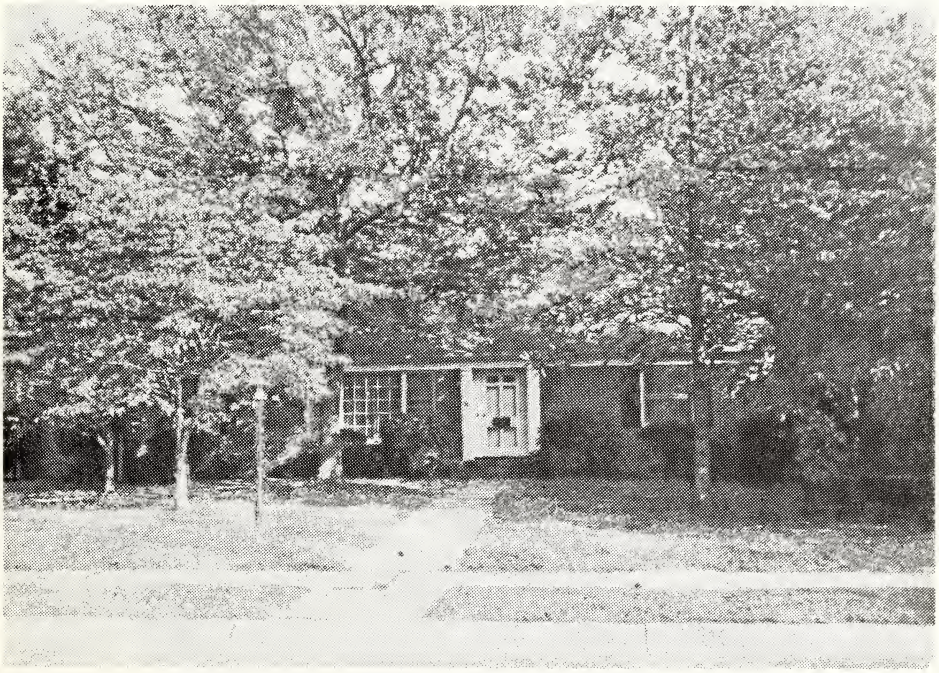
In January of 1972 a lot was purchased at 119 Overbrook Road for the purpose of building a new parsonage. The building committee consisted of John Thompson, Jr., chairman; Bill Winslow, Mrs. William R. Allen, Mrs. John E. Weyher, Jr., and Rev. Barney Davidson.

In September of 1974 the contract to build the parsonage was awarded to Robert Helms. This nine-room home includes four bedrooms and a study, and also has a basement garage.

The first occupants were Rev. and Mrs. Junius Neese, who moved into the parsonage in June, 1975.

Saint Paul Church rented various homes for the associate ministers until 1970 when Mr. Al G. Hearon gave the church a house at 512 E. Mulberry Street to be used for the associate pastor's home. This house was later sold.

In 1977, a house at 102 South Jefferson Street was purchased to be used as the parsonage for Saint Paul's associate ministers. This house was purchased from Madison Avenue Baptist Church, and had been used as their parsonage for several years.

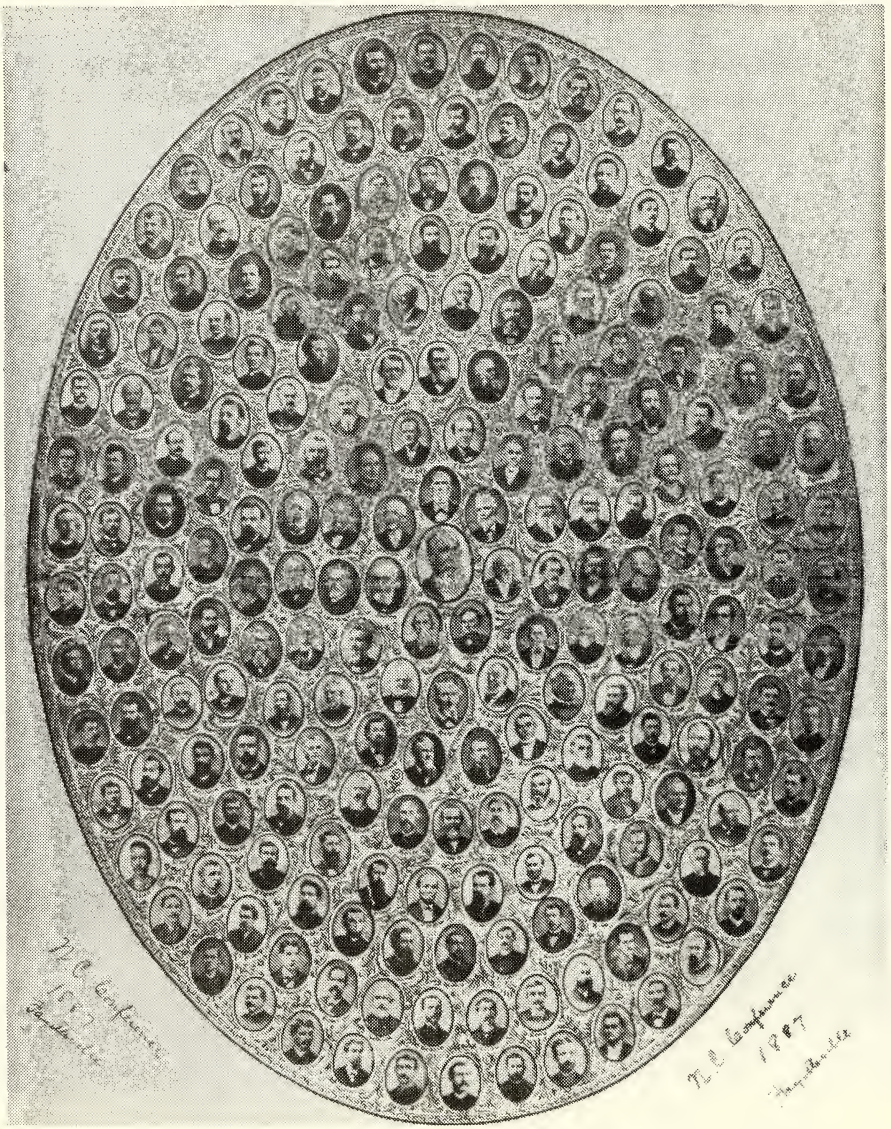


Associate Pastor's Home [1977] - 102 South Jefferson Street

SECTION FIVE

Presenting Our Ministers

BY REV. W. JUNIUS NEESE



Ministers in N.C. Conference, 1887 - Nineteen of these served at Saint Paul.

PIONEER METHODIST EVANGELISTS

In his book entitled *Endless Line of Splendor* Halford Luccock tells the story of a Methodist preacher by the name of Nolley who was "holding forth" in a remote section of Mississippi in the late 1830's. This preacher followed some wagon tracks across a field and came upon a settler who had just arrived and was unloading his belongings at this new home on the frontier. When Nolley introduced himself, the settler seemed exasperated upon learning that he had encountered another Methodist preacher. He pointed out that he left Virginia and went to Georgia to get rid of such preachers but that they converted his wife and daughter while in Georgia. Then he said, "I came here and here's one before I get my wagon unloaded." Nolley is recorded as having responded, "My friend, if you go to heaven, you will find Methodist preachers there; if you go to hell, I am afraid you will find some there; and you see how it is on earth, so you had better make terms with us and be at peace."

In the early days these Methodist preachers served circuits of tremendous size. In 1791 Freeborn Garrettson was signed to a circuit which covered almost half of the territory of what is now New York State. In 1806 John Travis was appointed to a circuit known as "Upper Louisiana." This circuit covered all the territory included in the entire Louisiana Purchase. Our own state had its circuit riders whose appointments covered very large areas. In 1787 there was a Methodist circuit which included a part of South Carolina and the entire Cape Fear River basin of North Carolina "as far north as the preacher could travel."

The circuits in the vicinity of Goldsboro, just prior to the time of organized Methodism here, were not as large as those mentioned, but they were large enough. Reverend E. L. Perkins was a highly regarded local preacher and practicing physician. In March, 1876, he was one of the orators at the Centennial of Methodism in Raleigh. He wrote about his ministry: "I was sent to Duplin Circuit for the following year, 1843. My uppermost appointment was Union Academy about eleven miles west of Goldsboro, then a little village. My lowest appointment was Pigford's in New Hanover County. My most westerly appointment was Salem, near Lisbon, in Sampson County. My most easterly appointment was Prospect, east of Goshen Swamp, as you go from Kenansville to Kinston. The more central appointments were Thunder Swamp, Friendship, Dark Branch, Center, Charity Chapel, Providence, Evergreen, Bryan's, Carlton's. One appointment was in Wayne County, three in Sampson, one in New Hanover, the rest in Duplin." According to my count, there were thirteen preaching places on the Duplin Circuit scattered across four counties.

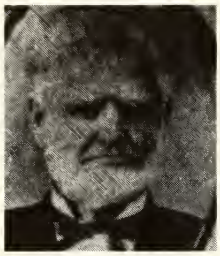
THE METHODIST EPISCOPAL CHURCH, SOUTH: 1844-1939

When the Methodist Church was organized in Goldsboro in 1849, it was placed with the several other churches which made up the Smithfield Circuit. Originally the Methodist churches in North Carolina were parts of the Virginia Conference, the South Carolina Conference, and the Holston Conference. In 1837 that portion included in the Virginia Conference became the North Carolina Conference, and it included that portion of the state in which Goldsboro is located. From the beginning Goldsboro was in the New Bern District.

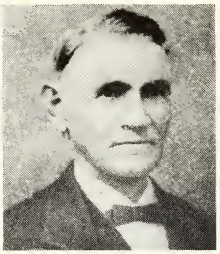
The split came in 1844 over the issue of slavery; and beginning that year, there were two denominations where there had been just one--The Methodist Episcopal Church and the Methodist Episcopal Church, South.

PASTORS OF SAINT PAUL UNITED METHODIST CHURCH

The First pastor of the Goldsboro Methodist Church was Rev. Ira T. Wyche. His picture appears on page 25.

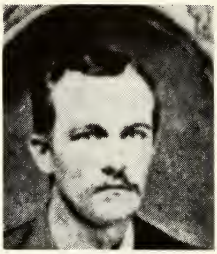


Lafayette W. Martin
1851-1852



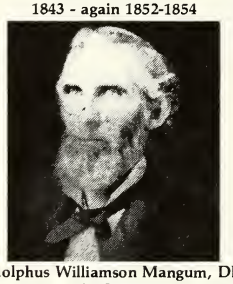
John W. Tillett
1843 - again 1852-1854

Charles Force Deems, DD. LLD.
1854-1856



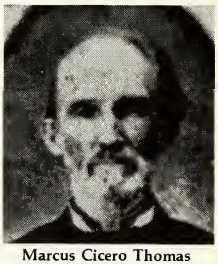
James L. Fisher
1858-1859

Robert G. Barrett
1859-1860

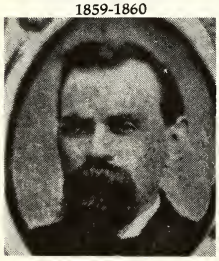


Adolphus Williamson Mangum, DD.
1862-1864

Edwin Asbury Yates, DD.
1866-1867



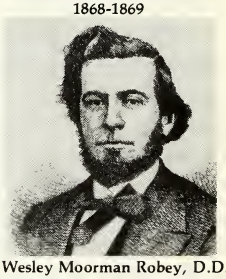
Marcus Cicero Thomas
1868-1869



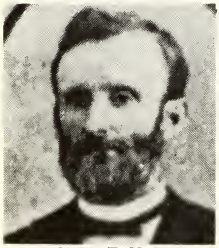
J.R. Griffith
1870-1872

James Emory Mann
1872-1874

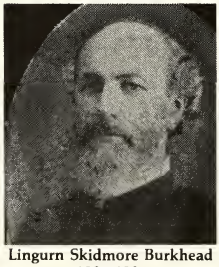
J.R. Brooks
1874-1876 1886-1887



Wesley Moorman Robey, D.D.
1880-1884 1887-1889

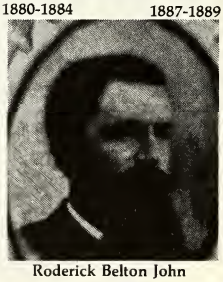


Junius T. Harris
1884-1885



Lingurn Skidmore Burkhead
1885-1886

Rufus Cicero Beaman
1893-1896

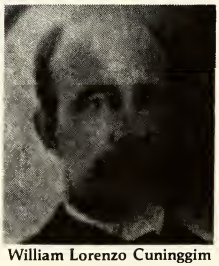


Roderick Belton John
1896-1897

Benjamin Robinson Hall
1889-1893

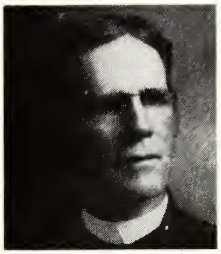
Frederick Dallas Swindell, D.D.
1897-1900

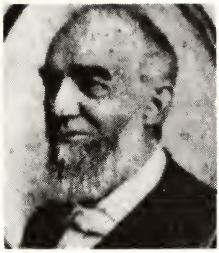
Michael Bradshaw
1900-1904



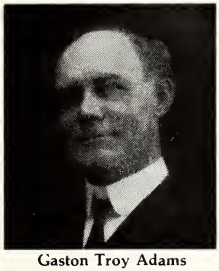
William Lorenzo Cuninggim
1904-1905

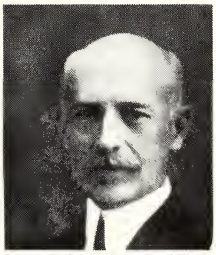
Edward Hill Davis
1906-1909


Daniel Herndon Tuttle
1909-1912

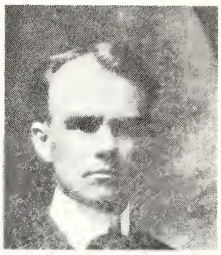

Nathan H.D. Wilson
1912-1916

Armour David Wilcox
1916-1918


Gaston Troy Adams
1918-1922


Charles Lewis Read
1922-1924

James M. Daniel
1924-1928


William Vogel McRae
1928-1932

Orren W. Dowd
1932-1936

Walter C. Ball
1936-1940

William Albert Cade
1940-1944

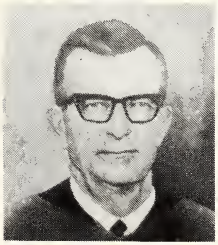
Leon Russell
1944-1948

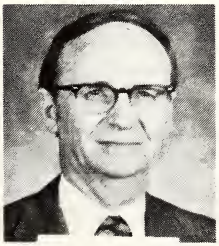
Allen P. Brantley, D.D.
1948-1952

Andrew Jarvis Hobbs, D.D.
1952-1956

Leon Voight Couch
1956-1961

Nicholas W. Grant
1961-1964


Graham Stanford Eubank
1964-1967


Barney L. Davidson
1967-1975

W. Junius Neese
1975-1980

J. Paul Edwards, D.D.
1980-

In the early days of the Goldsboro Methodist Church, most of the ministers were very young men. Of all the 737 Methodist ministers who died prior to 1847, 203 were between 35 and 45 years of age. Nearly half died before they were 30 years old. Although a few managed to live to a vigorous old age in spite of the hard and difficult life of early Methodist preachers, the majority were burned out in the service of Christ in a very few years. In those days, the itinerary seemed conducive to short pastorates.

As the historians point out, Saint Paul Church has been fortunate in the excellent quality of its clergy leadership. That was partly due to the great support given by the lay members of the church.

Many of the incidents related about the ministers in the sketches below occurred while they were serving other appointments in the conference. In most cases these are incidents designed to help us understand the over-all contributions of these men. We shall not so much concern ourselves with their accomplishments locally as we shall be trying to characterize their ministerial careers.

IRA THOMAS WYCHE

In 1849, Ira T. Wyche was pastor of the Smithfield Circuit. During that year he and the Reverend James H. Brent held a revival in Waynesborough and Goldsboro, which resulted in the formal organization of the Goldsboro Methodist Episcopal Church, South. This church became a part of the Smithfield Circuit, so Mr. Wyche was its first pastor and the church was off to an excellent start. He served this circuit from 1849 to 1851.

Ira T. Wyche was from a prominent family. His grandfather, Peter Wyche of Brunswick County, Virginia, was an important Methodist lay leader. At least on one occasion, he served as the host for Francis Asbury, as noted in the March 5, 1802, entry of Asbury's *Journal.*

The father of Ira T. Wyche was James Wyche, who moved to North Carolina and settled in Granville County. He was a prominent leader in ecclesiastical, political, and industrial circles. He was a member of the state legislature, and it was reliably reported that he was easily the leading citizen in his legislative district of North Carolina.

Ira T. Wyche was born in Brunswick County, Virginia, on February 14, 1816. He came to North Carolina when his family moved to Granville County. He received his education at Wake Forest Institute, Randolph-Macon College, and Trinity College. On November 10, 1842, he was married to Martha F. Pierce of Halifax, and to them were born eight children. He served the conference for 42 years in many different capacities: pastor, presiding elder (the term used now is district superintendent), conference secretary, and state agent for the American Bible Society. He was a great preacher. An elderly woman once said of him, "Bless that man, he preaches like he was eating it." The famous Charles Force Deems wrote: "I delighted in the preaching of Ira T. Wyche." Deems was so impressed by one of Mr. Wyche's sermons that he preached it in a Congregational church in New York City. Sometime during the sermon an Episcopal minister who was present became so caught up in the spirit of the sermon that he shouted a hearty "Amen." On the way home, Dr. Deems' wife expressed surprise that there should be such a warm response by an Episcopal clergyman in a Congregational church. He responded, "Ah, my dear, it was Ira T. Wyche's sermon, and any man can say 'Amen' to almost anything of his."

Ira T. Wyche died in LaGrange on October 24, 1880, and is buried at Willow Dale Cemetery in Goldsboro.

JAMES HENRY BRENT

James Henry Brent was never assigned as pastor of the Smithfield Circuit or Goldsboro Church, but he had assisted Ira T. Wyche in the "great revival of 1849," and he was assigned as the founding president of the Goldsboro Female College (later Wayne Female College) in 1853 at age 27. He served with success in that capacity for two years. He moved to Fayetteville in 1855, located in 1856, and was re-admitted in 1858. In 1859 he was appointed to New Bern Centenary where he died on August 17, 1860. Thus ended a very promising yet all too brief, career which began in 1850. Mr. Brent died at the age of 35. His memoir in the Conference Journal stated: "His last thought was centered on the Cross--his last act was obedience to God--his last word was the note of Christian triumph."

LAFAYETTE W. MARTIN

Lafayette W. Martin, along with John Tillett, was pastor of Smithfield and Goldsboro Circuit in 1854. He was one of the pastors when the name was changed from "Smithfield" to "Smithfield and Goldsboro." There is evidence that, as assistant to Dr. Tillett, Martin served as the pastor of the church in Goldsboro during 1852. Mr. Martin is distinguished by the fact that we have learned less about him than any other minister who ever served Saint Paul. This does not mean that he was an unimportant man, or that his pastorate was insignificant. It simply means that sometimes records were not kept faithfully in those days. We can be grateful to him for the contribution he made to this church early in its existence.

JOHN TILLETT

John Tillett served the Goldsboro church while it was a part of the Smithfield Circuit, from 1853 to 1854. This was his second pastorate on this circuit. He was of French Huguenot descent. Since his father was a sea captain, he spent his earliest years on the coast of North Carolina. He was born in Camden County on November 23, 1812. His father died when he was three years old, and his mother and three brothers died when he was quite young. He entered Randolph-Macon College to study law, but in 1834 he was converted while attending a revival and decided to prepare for the ministry instead. A contemporary of his wrote: "If John Tillett ever went to a charge, they never forgot he had been there."

Mr. Tillett was a great preacher. It is said of him that he "preached his convictions without regard to the social character or position of an offender. The purity of the church was greatly improved wherever he labored, while many were added to it such as shall forever be saved."

He was married twice. On October 6, 1841, he took his first wife, Elizabeth Jenkins Wyche, the sister of Ira T. Wyche. Together they reared an outstanding family. One of his sons was Wilbur Fisk Tillett, one of Southern Methodism's most distinguished theologians and Dean of Vanderbilt University School of Religion for fifty years. In December, 1922, as this son stood before the Executive Committee of the Federal Council of Churches in Indianapolis, he called to the platform a fellow delegate, founder and president of the State Normal college for Negroes at Winston-Salem, S. G. Atkins of North Carolina. It is important to

know that Atkins was black and that his father had been the slave of John Tillett. After greeting him warmly, Dean Tillett said to Mr. Atkins: "Your father and mine were both alike, willing bond servants of Jesus Christ while here in the flesh. They are together now in a land where both are free, and I can but think that if they look down upon us from the gloryland, they rejoice to see their sons associated together in the freedom and fellowship of Christian education."

Among the many outstanding descendants of John Tillett is a great-granddaughter who is a very active member of Saint Paul Church--Mrs. Grace Tillett Temple.

CHARLES FORCE DEEMS

Dr. Charles F. Deems was born in Baltimore on December 20, 1820. He was graduated from Dickinson College in 1839 at age 19. That year he entered the ministry in New Jersey. The following year he came to North Carolina to serve as an agent of the American Bible Society. In 1841 he became a teacher of logic and rhetoric at the University of North Carolina. In 1848 he was elected a professor at Randolph-Macon College. In 1850 he was chosen as a delegate to the General Conference and became the president of Greensboro Female College. In 1854 Dr. Deems entered the pastoral ministry, serving first as pastor of the Everittsville Circuit, of which Goldsboro was one preaching place. He made his home in Goldsboro. There were eleven preaching places on this circuit: Everittsville, Live Oak, Providence, Falling Creek, Indian Springs, Friendship, Smith's Chapel, Ebenezer, Salem, Pikeville, and Goldsboro. He served this charge until 1856. It is reported that Dr. Deems did not consider his resignation from the presidency of a college and his move to a Methodist circuit as a demotion, but as a promotion.

He was a lecturer, editor, author (about a dozen volumes), pastor, preacher, presiding elder (Wilmington and New Bern Districts), and a man of great personal magnetism. He was one of a few ministers of the conference who rose "head and shoulders" above the others. It was the opinion of many that by 1860 he was the most distinguished member of the conference. He was involved in two great controversies. One of those placed him in a position as the opponent of the very popular Dr. Braxton Craven, president of Trinity College. The other pitted him against Dr. Smith, president of Randoph-Macon College.

In 1865 he went to New York City, and with the help of Cornelius Vanderbilt, he established the Church of Strangers in that city. It was reported in 1885 that "the Church of the Strangers has not ceased to grow in numbers and in usefulness. The building seats 1250 persons and it is filled every Sunday. It is often so crowded that many persons have to stand throughout the service." He was bequeathed the sum of $20,000 by Cornelius Vanderbilt but declined to accept even one cent of it, giving every penny to the Church of the Strangers.

JOHN S. LONG

Important things occurred in Goldsboro in 1856. The North Carolina Railroad was built by the state during the period of 1852 to 1856. Goldsboro was the eastern terminus and Charlotte, the western. In 1855 the boundaries of the Smithfield and Goldsboro Circuit had been changed, and Goldsboro became a part of the Goldsboro Circuit. Then in 1856, at the last Quarterly Conference, a resolution was adopted asking the Annual Conference to make Goldsboro a station. This was approved by the Quarterly Conference and the Annual Conference, and in 1857, Goldsboro appeared in the list of appointments as a

station. At that time Ira T. Wyche was the presiding elder, and John S. Long was the pastor in charge. So one of the biggest steps taken in the development of the Goldsboro church was taken during the pastorate of John S. Long, which covered the years from 1856 to 1858.

JAMES L. FISHER

James L. Fisher was a Virginian by birth, having been born at Petersburg on July 4, 1813. He joined the church in 1844 at the age of 31. Soon thereafter he moved to Oxford, North Carolina, where he made his decision to enter the ministry. He was received as a member of the North Carolina Conference in 1848. While his formal education was limited, he was diligent in study and became well-versed in the Bible and in Methodist theology. He possessed a natural talent for public speaking and rose to a respected position in the conference as a preacher. He was zealous, earnest, and evangelistic in his preaching. He was well known and very effective as a revival preacher. Although he was located (that is, he gave up his work) in 1862, he was called to return as a pastor in 1866. Again in 1873 he was located and readmitted again in 1877. Mr. Fisher died in 1882. He served as the pastor of the Goldsboro Church from 1858 to 1859.

Civil War Chaplain A. D. Betts. while a student at the University of North Carolina prior to his military service, was converted to Christianity at Chapel Hill under the powerful preaching of John L. Fisher.

ROBERT GRAHAM BARRETT

Robert Graham Barrett was born in November 1830 in Moore County and died in June, 1910, at age 79. In 1856 he was graduated from the University of North Carolina, and in 1870 he received a master of arts degree from the same institution. He joined the North Carolina Conference in 1856 and was ordained an elder in 1858. He served Goldsboro from 1859 to 1860. This was his second appointment in the conference. During his ministerial career he served 29 charges over a period of 49 years. He was married four times and survived all four wives. He retired from the ministry in 1905. He had the reputation of being thoroughly trained in logical reasoning, and his presentation of Christian truth was scholarly. He was a preacher of genuine ability and was able to stir great audiences with his preaching of the word. A contemporary of his wrote: "He was made of fine metal and did not allow his sword to rust unused."

ROBERT S. MORAN

Robert S. Moran undoubtedly was one of the most outstanding ministers ever to serve as pastor to the Methodists of Goldsboro--and one of the most controversial. He was a native of Ireland, but he came to this country early in his life. He was well educated, had a pleasing voice, and an engaging personality. Dr. Moran was a genuine scholar, an orator of wonderful power, and a captivating preacher. He was also a very influential member of the North Carolina Conference and was credited with being more responsible than anyone else of his day in raising the standards of ministerial requirements. In spite of all this, he was not generally popular with his ministerial brethren, though he was greatly respected by them. He lacked tact in his dialogue with people. As a wealthy, haughty bachelor he had eccentricities which became troublesome sometimes. For instance, he had the habit of spreading his handkerchief on the

floor before kneeling in prayer whether in church or parishioner's home. The people soon got the idea that he felt their floors were not good enough for him to kneel upon, and they resented it.

His preaching was "deeply spiritual, edifying, sometimes sublime." A quotation from a sermon of his indicated that he thought some truth about which he was preaching was "beautiful enough to be written with a quill from an angel's wing in honeydew upon a lily leaf." Sometimes his hearers felt that they needed a dictionary to help them know what he was talking about.

A women once spoke with Dr. Deems about the possible need and propriety of selecting a wife for Moran. Dr. Deems exclaimed, "What, Moran marry! Moran marry, when the Lord never thought of such a thing as making a woman to suit Moran."

While he was pastor at Front Street Church in Wilmington, he had the police arrest and remove from worship service a woman who persisted in shouting after he had repeatedly warned her about disturbing public worship. She complained to Dr. William Closs, the presiding elder. He stunned her with his response when he said, "He served you right, Madam. Anybody who could shout under Moran's preaching ought to be taken out."

He served some of the most important stations in this Conference and also as a presiding elder. His pastorate in Goldsboro lasted from 1860 until 1862. His health failed, and he left North Carolina. Later he served as pastor of Bethany Independent Methodist Church in Baltimore, where he resigned because of a disagreement between himself and the Board of Stewards. After that, he went to New York where he served as the interim pastor of The First Reformed Church on Bedford Avenue. Later he was ordained as a Reformed Episcopal Priest and served as rector of The Church of The Redeemer (Episcopal).

Dr. Moran died in New York City and was buried in Wilmington, North Carolina.

ADOLPHUS WILLIAMSON MANGUM

Dr. Adolphus W. Mangum was born in Orange County on April 1, 1834, a member of one of the most prominent families in that section of the state. He was graduated with great distinction from Randolph-Macon College in 1855 and joined the North Carolina Conference in Greensboro in 1856. His first appointment as preacher in charge was at Chapel Hill. Later he became a chaplain in the Confederate Army. During part of the Civil War he was stationed as the pastor of the church in Goldsboro. His pastorate in Goldsboro was from 1862 until 1864. In 1875, while pastor at Edenton Street in Raleigh, he was elected professor of mental and moral science at the University of North Carolina. He served there with great success for the rest of his life.

Dr. Mangum was married to Miss Laura O. Overman of Salisbury, and their home was refined, cultured, and Christian. He had the reputation for being a good preacher. He was described by one who knew him as a "gentleman of lofty character and fine attainments, and much beloved by all."

He died on May 12, 1890, in Chapel Hill and is buried there.

JOHN B. WILLIAMS

John B. Williams was one of a very few ministers who served as pastor

of the church in Goldsboro on two different occasions. While dates of pastorates are not certain, there is a good chance that Mr. Williams was pastor when General Sherman's army came through Goldsboro and when the war ended in 1865. The most likely dates of his first pastorate in Goldsboro were 1864 to 1865.

Williams was also the pastor during 1867 to 1868, so he served during part of another difficult period--Reconstruction. Following the war, the Reconstruction policy was quite harsh. Supremacy was given to northern bankers, speculators, and industrialists. "Carpetbaggers" were encouraged, and they exploited both the freed slaves and the defeated Whites. This helped to prolong the sectional division of the country. It must have been a difficult period for churches and their pastors. White and Black missionaries came from the North--the White missionaries were determined to absorb the Southern Methodists into a united Methodism, and the Black missionaries were determined to confirm emancipation in Methodism. John Williams provided excellent leadership to the Methodists of Goldsboro during a part of this period.

EDWIN ASBURY YATES

E.A. Yates was the minister who served Goldsboro Methodists during the term between the two pastorates of John Williams--1865 to 1867.

He was born on April 9, 1829, in Cumberland County. After a brief career as a journalist, he joined the North Carolina Methodist Conference at its session in Salisbury, in 1860, at the age of 31. He was a gifted man with superior equipment for the ministry--both intellectually and spiritually. Yates was one of the ablest preachers in the conference and "Stood in the front of his brethren" in every sense. He came to Goldsboro from a pastorate on the Elizabethtown Circuit. Not only did he serve prominent pastorates with distinction, he also served successfully as a presiding elder. But a disappointing experience happened to him when a few people of the Durham District persuaded the bishop to remove him from the office of superintendent of that district. The grounds of removal were inefficiency, resulting from his physical inability to meet his appointments. He was so loved and respected by the ministers of the conference that his removal caused great surprise, shock and dismay, and there was great criticism of the few people who had made the complaint against him.

The bishop offered Dr. Yates another district, but he declined the offer and requested the supernumerary relationship. He spent the rest of his life as a lecturer in theology at Trinity College. He died in Durham on May 4, 1909, and is buried in that city.

MARCUS CICERO THOMAS

Marcus C. Thomas was born in Beaufort on January 15, 1831. His father was a sea captain. Early in life he gave evidence of leadership abilities when he was elected as class leader in his local church at age 18. In 1855 he was graduated from the University of North Carolina. He joined North Carolina Conference of the Methodist Episcopal Church, South, that same year at its session in Wilmington. In 1858 he married Henrietta Lea who was the daughter of Reverend Solomon Lea, the first president of Greensboro Female College. Mr. and Mrs. Thomas became the parents of eight children.

Thomas served as pastor of the Goldsboro Station from 1868 to 1869. In 1871 he became the victim of an accident caused by a runaway horse and lost a

leg as a result After his retirement at the age of 52 in 1883, his physical condition was seriously impaired again when another horse ran away with him. At a ripe old age it was said of him that "he was of a cheerful disposition and never allowed his health or circumstances to destroy his happiness." He is quoted as having said that he would "as soon swear as to fret." He died at Leasburg in 1913 and is buried there.

JUNIUS P. MOORE

Junius P. Moore was born in Person County in 1816. He came from an old and honorable family which gave a number of preachers to the church. He devoted his early years to his business interests and only after several years as a business man did he decide to become a minister. He joined the conference in 1853 at the age of 37 at its session in Raleigh. Three years later he became the presiding elder of the Danville District. In fact almost half of his ministry was served as a presiding elder. It was said of Moore that "his sense is the cast-iron kind, not brilliant, but solid, is well educated, and renders good service to the church." He was capable of rising to heights of overwhelming intellectual and spiritual power. He served as the pastor of Goldsboro Station from 1869 to 1870.

Junius Moore died on January 9, 1878, at the home of Rev. J.W. Heptinstall in Halifax County, after he became ill on the way to his Sunday appointment. He asked the little daughter of his host and hostess to sing "In the Sweet By and By" as he lay on his death bed, and his death was a triumphant one. He is buried in Warrenton.

J. R. GRIFFITH

Mr. Griffith was born in Virginia and was a graduate of Randolph-Macon College. He joined the South Carolina Conference in 1866 and became a member of this conference when some of the South Carolina Conference territory, lying within North Carolina, was transferred to this conference in 1870. At one time he was president of Davenport Female College.

Mr. Griffith was an excellent preacher and a faithful pastor. He was greatly beloved by his fellow ministers and by the lay people he served as pastor. He was described as being a generous, warm-hearted friend. He served as pastor of the Methodist church in Goldsboro from 1870 to 1872.

Information concerning the date and place of his death and the place of his burial is unavailable.

JAMES EMORY MANN

J.E. Mann was born in Chatham County on December 26, 1832. He joined the North Carolina Conference in 1853 at the session held at Raleigh, and he was 21 years of age at the time. During his ministerial career he served many of the more important appointments in the conference. His appointments included eight years on circuits, 21 years on stations, and eight years in districts. He was the Goldsboro pastor from 1872 to 1874. Among other important offices he held was that of a trustee of Trinity College.

Dr. Mann was greatly beloved as a pastor. The poor and afflicted soon learned to know him as a trusted and sympathetic friend. On the other hand, he could be a formidable opponent. The *Messenger* reported on March 8, 1883, while Dr. Mann was the presiding elder living in Goldsboro, that he found an

intoxicated tramp in his home eating from the table. The report went on, "Mr. Mann is a man indeed and protected his rights against the tramp."

In 1874, Dr. Mann became involved in a controversy with the editor of the *Biblical Recorder* when Mann preached a sermon in Goldsboro on "The Importance of Open Communion." He was accused of making some very critical--almost vicious--statements about the Baptist mode of Holy Communion. Fortunately, Dr. Mann had kept the sermon manuscript from which his sermon was preached verbatim and from which he could prove that he had made no such statement as those of which he was accused. The criticism of Dr. Mann seems to have been based on mistaken information passed on to the esteemed editor by a third person. Thank God the relationships between denominations have improved tremendously since that day over a hundred years ago.

It is interesting to note that among his ministerial brethren of the Methodist Church he was known as the "son of consolation." He was remembered as a quiet and retiring man. One writer said he was "the most manly looking man in the conference, tall and of a classical, smooth face." Another said that he looked more like a senator than a preacher.

JOHN R. BROOKS

Dr. John Brooks was born in Chatham County on January 12, 1835, and died in Wilson on March 25, 1907. In 1858, at the age of 23, he joined the North Carolina Methodist Conference at the session held in New Bern. His first appointment was the Straits Circuit. It was there that he began a ministry which continued for almost half a century. John Brooks served important circuits, stations, and districts. He was a preacher of the first order. He was pastor of the Goldsboro church on two occasions--from 1874 to 1876 and from 1886 to 1887.

Dr. Brooks was an excellent writer. He wrote articles for the religious and the secular press. He was author of an important book on "scriptural sanctification."

He was married first to Miss Julia Hastings of Smithfield, and after her death he married Miss Pauline Hill.

Dr. Brooks was among the really strong men of Southern Methodism. He was a delegate to the General Conference on four occasions--1886, 1890, 1894, 1898. This shows the high regard in which he was held by the members of the North Carolina Conference.

It is said that Dr. Brooks thoroughly enjoyed a good dinner. When he was pastor of the church in Fayetteville, a neighboring pastor, W.S. Chaffin, invited him to dinner. The Chaffins lived on a good farm, and Brooks knew he would have a good dinner there. When he and the other guests sat down at the table they saw that there was a very large dish of collards, plenty of fat bacon, a plate of corn bread, and a pitcher of water. After he had eaten a big meal, Chaffin led his guests away from the table through another room. When he opened the door there stood a table which was loaded with a wide variety of good food. Other guests had been told to eat lightly of the collards and corn bread, but not Dr. Brooks. Anyway he ate heartily of the second, too. His friends wondered how many doctors he had to have before morning, but he always claimed there was only one.

As you might suspect, he was described as being "large in body," but the description also said he was "big in brain, and sweet and gentle in his spirit life."

JOHN T. BAGWELL

Great things happened to Goldsboro Methodism during the pastorate of John T. Bagwell. The *Goldsboro Messenger* reported in 1885 that "The growth of the congregation was most remarkable under the pastorship of Rev. J.T. Bagwell, who served here four years, beginning in 1876 and ending when he was succeeded by Rev. Mr. Robey in 1880." The *Messenger*, on February 4, 1878, reported that the Methodists were considering the erection of a beautiful new house of worship. So it was during the pastorate of John Bagwell that the idea for the present sanctuary building had its birth.

Two other items reported by the *Goldsboro Messenger*, are of interest in the story of this minister. On August 11, 1879, the *Messenger* reported that "the dwelling of Rev. J.T. Bagwell was entered Saturday night and robbed of nearly all the edibles prepared for Sunday, together with a lot of preserves, dishes, etc. This is the second time Mr. Bagwell's house has been subjected to robbery." The other item which was reported on February 12, 1880, stated that "Rev. J.T. Bagwell of the Methodist Church and Rev. F.H. Ivey of the Baptist Church exchanged pulpits last Sunday." Thank God for ecumenical progress!

At the conference session on December 2, 1886, six years after he had moved from Goldsboro, charges of some kind were brought against Mr. Bagwell. The nature of these charges are unknown to us, but we do know that his conference membership was involuntarily terminated. The good news is that he was re-instated by vote of the conference in December of 1889.

WESLEY MOORMAN ROBEY

Dr. Wesley M. Robey was born in Yadkin County on November 13, 1832. His home was near the Davie County line, and it was at Wesley Chapel in Davie County that he was converted. He joined the North Carolina Conference of the Methodist Episcopal Church, South in 1860 at the session held in Salisbury. Prior to that time he had served as a local preacher on the Wilkes Circuit. He served as pastor of the church in Goldsboro on two different occasions. His first pastorate was at Goldsboro Station which began in 1880 and continued until 1884. From Goldsboro he moved to Charlotte and served Tryon Street Church in that city. His second pastorate in Goldsboro began in 1887 and ended with his death in 1889. This appointment was to "Saint Paul Church," which indicates that the name of the church had been changed.

Dr. Robey was a great preacher. One man wrote of him, "He was especially distinguished as a preacher. He never preached a really poor sermon. It was believed by many that he had no equal among us." On February 13, 1889, the *Goldsboro Headlight* reported, "The sermon preached by Dr. Robey at Saint Paul M.E. Church last Sunday morning is pronounced a masterpiece of oratory and eloquence." Earlier, on December 6, 1887, the same publication had called him "a strong preacher, and while some mention him in praise, others are contrariwise. It is all a matter of taste, you know." It is good to know that Dr. Robey was human and, therefore, subject to the same negative criticisms as most preachers.

He was a versatile servant of the church. He had served for a time as president of Davenport Female College, and his term ended only with the tragic

burning of that institution. Also, he was an effective religious journalist. He served for a while as editor of the *Carolina Methodist,* and he was editor-in-chief of the *Methodist Advance* for a considerable period of time.

Dr. Robey was pastor at Saint Paul during the period when the new church edifice (present sanctuary) was being planned and erected (1883 to 1884). He preached the first sermon in the new church on November 23, 1884. During his pastorate, the people of the Goldsboro Methodist Episcopal Church, South built a new parsonage (1881-1882). It was also during his pastorate that the New Bern District erected a district parsonage in Goldsboro (1882-1883).

Also during his first pastorate, there was a very sad and tragic occurrence, which threw the family, the church, and the whole community into a state of shock. The son of Dr. and Mrs. Robey, Charlie Robey, was drowned in the Neuse River in June of 1884 while swimming at a Sunday school picnic. He is buried in Willow Dale Cemetery.

Dr. Robey died while serving his second term as pastor in Goldsboro. His health had not been good for some time, and after a brief serious illness, he died on Saturday, September 14, 1889. He, too, was buried in the Willow Dale Cemetery. The Goldsboro Ministerial Association published a resolution which said in part, "We have lost a valuable co-laborer in the Master's vineyard. A man of most vigorous intellect, of well-defined convictions of right and of strongest purpose of will in execution, we have valued his wise counsel, his helpful labors, and his true friendship."

JUNIUS T. HARRIS

Mr. Harris was born in 1884 in Davidson County. His parents died when he was young, and he grew up as an orphan. Because of the necessity of supporting himself he learned a trade early in life. He became a shoemaker. At the early age of sixteen he joined the Confederate army and was present with General Johnston when he surrendered near Durham in 1865. Upon coming out of the army he was determined to prepare himself for the ministry; and while he had no money, he was able to work as a shoemaker on Saturdays to help pay his way through Trinity College, from which he was graduated in 1870. He married Miss Lizzie Carr who was a member of a prominent Durham family.

A contemporary of his said of him, "as a preacher he ranked very high, though he was not brilliant. Clear in exegesis, logical in form, and evangelical in matter, he often became a master of assemblies, and was listened to by all classes with more than ordinary attention and profit." He also served very effectively as a presiding elder. He was pastor of Saint Paul from 1884 to 1885.

Genuine sadness entered the parsonage on May 6, 1885, when Ella, the daughter of Dr. and Mr. Harris died. She was four and a half years of age. She was buried in Willow Dale Cemetery. A revealing sidelight was published in the *Goldsboro Messenger* on April 23, 1885. Dr. Harris was quoted as saying at the close of the service the day before: "Over there my little daughter lies on the verge of eternity, but I cannot go to her until I have given sinners the opportunity to ask an interest in our prayers. I am more interested in you, my dear friends, than I am in her. A hard saying? No. She is safe in the arms of Jesus and you are unsaved."

Junius Harris died on November 19, 1890, five years or so after he moved from Goldsboro. He was just past 46 years of age. He was presiding elder of the Durham District at the time and died at the home of his brother-in-law, General Julian Carr, who was an influential layman and a prominent citizen of Durham. He was buried in Durham.

LINGURN SKIDMORE BURKHEAD

Dr. L.S. Burkhead was born in Davidson County on May 17, 1824. He received his education at Union Institute (the fore-runner of Trinity College). He would go to school a term and then teach a term until he completed his schooling. Such teaching was necessary for him to help defray his expenses. He was licensed to preach in 1849.

Dr. Burkhead held many of the leading appointments in the North Carolina Conference, both as pastor of local churches and as a presiding elder of districts. For a number of years, he was a member of the General Board of Missions. He was a delegate to the great Ecumenical Council of Methodism which met in London in 1881. He was pastor of Saint Paul in 1885 and 1886.

To say that Dr. Burkhead was a courageous man would be to put it mildly. It is not necessary for us to agree with his position in order to recognize his courage. It is reported that during the Reconstruction period following the Civil War, he had a confrontation with Federal military authorities. At that time the membership of many of our churches was made up of Black and White members. Sometimes the Black members outnumbered the White, as was the case in Wilmington, where he was serving as pastor. In some of those cases the Federal military authorities ordered the church property to be turned over to the Negroes. Dr. Burkhead did not believe that to be right, so he resisted by taking his stand in the pulpit of his church. When he was ordered out of the church by a company of U.S. Troops, he refused and told them to go ahead and shoot. The troops marched out leaving Burkhead in charge of the church. When President Johnson heard of the order given by the Federal military authorities, he countermanded it. This experience must be understood in the light of conditions existing in the Reconstruction period.

Dr. Burkhead moved from Goldsboro to Winston in 1886 and became the pastor of Centenary Church. He died after having served that appointment for one year. In fact, he died while attending the Annual Conference session at Fayetteville on December 2, 1887. He was buried in Raleigh.

BENJAMIN ROBINSON HALL

Following the second pastorate of John R. Brooks and Wesley M. Robey at Saint Paul, Benjamin R. Hall became the pastor and served from 1889 until 1893.

Ben Hall was born in Fayetteville on September 25, 1851. In 1875 he was graduated from Trinity College and joined the North Carolina Conference of the Methodist Episcopal Church, South, the same year at its meeting in Wilmington. He came to Saint Paul as pastor after having been the presiding elder of the Mount Airy District. We are told that he had been endowed with "buoyant energy, which sought an outlet in impassioned speech in the pulpit, and bubbled over with fine wit and humor in the social circle." The vast energy of Mr. Hall seemed "to sweep him through life like a stormy wind until he became old before

his time." He died at the age of fifty-two on February 19, 1903, and was buried in Fayetteville. Friends claimed that he had lived twice that long by comparison with the lives of others.

Ben Hall's preaching was strong with a strength which came from his acquaintance with the workings of nature and an understanding of people. His sermons, therefore, were strikingly realistic. He was pastor of Saint Paul when the indebtedness on the new building was paid in full and when the dedication ceremony was held on September 12, 1890.

RUFUS CICERO BEAMON

Rufus Beamon was born near Rocky Mount on February 21, 1860. He joined the North Carolina Conference in 1877 at the youthful age of 17. On February 25, 1880, just four days past his twentieth birthday, he was married to Miss Kate Cordelia Dudley. In 1906 his first wife died, and on December 30, 1914, he was married to Miss Mattie Clements.

Having become a minister and a married man so early in life, Mr. Beamon did not have an opportunity to go to college, and he felt keenly the lack of a college education. Because of that lack, he gave himself diligently to hard study. A contemporary of his said that he "never left home without taking with him at least two books--the Bible and Shakespeare." By the time he reached the prime of his life he had made up for his lack of formal education. It was said of him that "he spoke the purest English and that his knowledge was as deep and rich as any minister in the conference." He was a man of moods and of gloomy outlook, so he was not easily understood by those with whom he worked. On the other hand he was easily one of the strongest and most effective preachers in the conference. He became pastor of Saint Paul in 1893, at the age of thirty-three, and served until 1896.

An article in the *North Carolina Christian Advocate* of August 8, 1894, pointed to Mr. Beamon's genuine concern for better race relations. The article has him saying, "As regards the evangelization of Negroes in the South, the church needs a conscience."

He died in Tarboro on April 27, 1926, and is buried in Willow Dale Cemetery in Goldsboro.

RODERICK BELTON JOHN

Roderick B. John was born in Marlboro County, South Carolina, on July 11, 1859; but his family moved to what is now Scotland County, North Carolina, when he was a young child. He attended Wofford College for three years and then completed his college work at the University of North Carolina in 1880. He was graduated from the Biblical department of Vanderbilt University in 1883. The same year he joined the conference at the session which met at Statesville. He began his pastorate at Saint Paul on December 31, 1896, and served until the conference met in 1897.

Mr. John was a pastor at Maxton for 16 years, president of Carolina College at Maxton six years, and presiding elder of five districts (one twice) for a total of 18 years in this capacity.

A woman said of his preaching, "You might have to make yourself listen to the beginning of Mr. John's sermon, but if you did that you would have to listen to the balance of it." He was considered by leaders of the conference as well as "lesser brethren" to be one of the wisest ministers, and many of them sought his advice.

Mr. John was twice married. His first wife was Miss Sallie Atwater of Chatham County, whom he married on December 26, 1886. She died in 1891 while they were living in Greenville. On June 25, 1902, he was married to Miss Florrie Worth. Mr. John died on August 25, 1931, in Fayetteville and was buried in Laurinburg.

FREDERICK DALLAS SWINDELL

Dr. F.D. Swindell was born in Hyde County on November 16, 1846. He was reared on a farm and attended the schools in the neighborhood in which he lived. He almost always led his class in school. His father was one of the economic victims of the Civil War and had no money to send his children to college. This meant that Dr. Swindell was late in getting an opportunity to enter Trinity College, from which he graduated in 1871. He joined the conference that same year when it met in Charlotte. His first appointment was Plymouth Station, which he served from 1872 to 1874.

Dr. Swindell served as pastor of Saint Paul from 1897 to 1900. From Saint Paul he became the New Bern District presiding elder. He was especially interested in missions, having served a year as the conference secretary. He also showed great concern for temperance and prohibition. When he was pastor of Saint Paul, he served effectively as chairman of the Anti-Saloon League.

He was an outstanding leader in the conference. Among other honors, he was elected four times to serve as a delegate to the General Conference. One wrote of him: "As a pastor he was sympathetic, practical, systematic. He was thoroughly consecrated to his work, giving to it his undivided attention."

In 1906 Dr. Swindell was thrown from a buggy and seriously injured. After that his health failed because of complications resulting from the accident. In 1909 he died and was buried at New Bern.

MICHAEL BRADSHAW

Michael Bradshaw was born in Alamance County on December 18, 1859. He was the son of William Saurine Bradshaw. As a child, he attended Phillips Chapel Methodist Church. His family moved to that area of Randolph County in which Trinity College was located when Mike was twelve years of age, and in 1878, at age eighteen, he was graduated from Trinity College. After graduation, he went to Duplin County where he taught school for a while. Then he went to Asheboro and studied law under the guidance of his brother, George Samuel Bradshaw. After spending a year in the law school of the University of North Carolina, he was licensed to practice law in 1884. In 1891, having decided to give up the law practice and enter the ministry, he taught school for a brief period of time in Jonesboro where his parents and sister were living.

After joining the conference, he was appointed pastor of the Lillington Circuit in 1892. He served as pastor of Saint Paul from 1900 to 1904. During his

ministerial career Bradshaw served the larger and more prestigious churches of the conference as well as being presiding elder of two different districts. In many ways he served the North Carolina Conference: he was a delegate to several General Conferences; he was a member of numerous conference committees; and he served on the Board of Trustees of Duke University.

In 1897, Dr. Bradshaw was married to Miss Mary Whitehurst of Tarboro. Their son, Robert W. Bradshaw, became a prominent member of the North Carolina Conference and served important appointments with distinction until his death in 1967. A grandson of Michael Bradshaw, Francis Bradshaw, is presently a minister in the North Carolina Conference.

It was written of Dr. Bradshaw that "he was a great and powerful preacher, and he entered the ministry with a tremendous purpose and determination. He also knew how to lead people and direct them through struggles, suffering, and defeat into everlastingly good experiences. "His last appointment was presiding elder of the Raleigh District. In 1930, he retired and moved to Durham where he died February 7, 1932.

WILLIAM LORENZO CUNINGGIM

W.L. Cuninggim was born on January 29, 1855, in Lenoir County, but he spent most of his early life in Raleigh. He was a graduate of Trinity College and Vanderbilt University. He joined the North Carolina Conference of the Methodist Episcopal Church, South, at the 1879 session in Wilson. In July of 1883, he married Miss Maggie Pendergast of Nashville, Tennessee.

Mr. Cuninggim served Saint Paul Church from 1904 to 1906, having come from a pastorate at Main Street Church in Durham (now Duke Memorial). In 1907 he went from Goldsboro to the office of presiding elder of the Wilmington District. In 1911 he became the presiding elder of the Raleigh District. He died in Raleigh an January 18, 1911. He is buried in Nashville, Tennessee.

He served not only as pastor of larger churches, but also as secretary of the North Carolina Conference from 1893 until his death.

This man had a special commitment to pastoral service and faithfulness to duty. He was especially concerned about the children and the poor. A contemporary wrote of him: "In the pulpit he was not an orator in the popular sense, but he was always entertaining and instructive, and he always got a larger hearing. He spoke generally in the conversational voice, and he used words and illustrations such as the common people understood."

EDWARD HILL DAVIS

E.H. Davis was born on July 3, 1860, at Louisburg, the son of Matthew Davis, a prominent educator. Matthew Davis operated his own school at one time; later he became the president of Louisburg College. The mother of Edward H. Davis was Louisa Hill Davis, who was related to the famous Green Hill family. It was at Green Hill's place in Louisburg that the first Annual Conference of organized Episcopal Methodism was held on April 20, 1785. This home is now designated one of the national shrines of United Methodism.

Mr. Davis attended the school operated by his father and in 1880 was graduated from Trinity College. After graduation he taught for a while in his

father's school and read law on the side. In 1884, he received his license to practice law and began his practice in Wilson. His days as an attorney were brief, because he decided to enter the ministry of the Methodist Episcopal Church, South. He joined the conference at its session in Reidsville in December 1886, and for forty-five years he served in the active ministry.

E.H. Davis came to Goldsboro as pastor of Saint Paul in 1906 from a term as presiding elder of the New Bern District. After leaving Saint Paul in 1909 he went to his appointment at First Church Rockingham. He showed an unusual sacrificial spirit when he chose to leave after four successful years, the best paying church in the Rockingham District (First Church) and go to a mill community in the same town where there was no church and an uncertain income. His income actually amounted to $1,425 less than he had been paid the previous year. He died on September 14, 1953, at the historic Green Hill Place, which had come into his possession, and is buried at Louisburg.

DANIEL HERNDON TUTTLE

Daniel H. Tuttle was born in Caldwell county on June 29, 1857, the oldest of eleven children. He received his education at Lower Creek Academy and Trinity College. After reading law under the direction of Judge Clinton A. Cilley of Lenoir, he was licensed to practice law in 1880, and for three years he practiced in Hickory. During that time he received a call into the ministry, which undoubtedly was hastened by Tuttle's work as secretary of the YMCA. After spending some time at Vanderbilt, he joined the conference at Statesville in 1883, and his first appointment was at Southport.

He served as pastor of Saint Paul from 1909 to 1912, having come to this church from a pastorate in Rocky Mount. His next appointment was to the church in Henderson. His last appointment was in Raleigh, from which he retired to Smithfield in 1927.

On August 27, 1884, he married Ella Amelia Wescott. They were the parents of seven children. Mrs. Tuttle died in 1922, and he died in 1939 and was buried in Smithfield.

It was said of him that "he preached fervently, fearlessly, and effectively. He loved people, and the masses loved him." He was also a talented writer as is shown by the following example of his writing as found in a memoir he wrote of the Reverend J.G. Nelson: "He preached as long as he could preach; walked as long as he could walk; talked as long as he could talk; he prayed till the last request 'made known to God' was answered; he breathed as long as he could breathe, and then, as gently declines the dying day, his spirit went away to the God who gave it, and now as the flaming-faced King of Day throws his bright beams across the pine-perfumed plains of Eastern Carolina, they fall with golden touch upon the new-made grave of another Methodist preacher, the world's best type of true soldier of the cross." Thus wrote D.H. Tuttle so eloquently of a deceased brother.

G. Mark Goforth, Jr., an active member of Saint Paul, is a great nephew of Mr. Tuttle.

NATHAN H.D. WILSON

Nathan H.D. Wilson was born at Greensboro in 1866. He was the worthy son of a prominent and distinguished minister. He received his education at the

University of North Carolina and Vanderbilt University, and he joined the conference at the session held in Wilson in 1890. Between 1890 and 1929 he received thirteen assignments in which he served as the pastor of large churches and as a presiding elder. He served as pastor of Saint Paul from 1912 to 1916.

Dr. Wilson was married to Miss Minnie Mangum of Chapel Hill. He was a man of commanding appearance, tall and large and of such stature physically and intellectually that he was a natural leader of men. He was the type of man who knew what he wanted and worked persistently and diligently until his purposes were accomplished. He was a very influential man in the conference, and several times he was elected a delegate to the General Conference. There were times when he received a large vote for the office of bishop from his fellow delegates to the General Conference.

He retired in 1929 to live in Chapel Hill, and after eleven years, he died in 1940 and is buried in that university town.

ARMOUR DAVID WILCOX

A.D. Wilcox was another of those fine Saint Paul pastors who was a native of another state. He was born in Scioto County, Ohio on June 1, 1868. He received his education at Ottawa High School, Emporia (Kansas) Teacher's College, and Ottawa University. As one interested in teaching, upon graduation he assumed the position of superintendent of schools at Onaga and Ottawa, Kansas. In time, he became affiliated with the Kansas State Temperance Union as the secretary and a lecturer. In that work he was associated with the noted author Charles M. Sheldon who wrote his famous book, *In His Steps*, in 1869. Later he became a lecturer for the Anti-Saloon League of America. While making a lecture tour through eastern North Carolina, he met Dr. Fred Swindell, then the pastor of the Methodist Episcopal Church, South, in Wilson, and former pastor of Saint Paul. Dr. Swindell persuaded Wilcox to become a Methodist minister, and he joined the conference when it met in Rocky Mount in 1906.

Prior to coming to Goldsboro as pastor in 1916, A.D. Wilcox had been the pastor of the church in Louisburg. During his pastorate there, he was made the financial agent for Louisburg College, and, in that capacity, he raised the money to erect the Davis Building. While he was pastor of Saint Paul Church, one of his sons was killed by an automobile. After serving a couple of years in Goldsboro, he was appointed in 1918 to serve as the missionary secretary of the Centenary Campaign. He transferred to the Western North Carolina Conference where he held pastorates in Charlotte and Monroe before he fell victim to visual problems. When he returned to this conference, he became the pastor at Louisburg for the second time. In 1931 he became the president of Louisburg College.

Mr. Wilcox played a leading role in the joint effort by the North Carolina and Western North Carolina conferences in building University Church in Chapel Hill. He died on March 8, 1937, in Louisburg and is buried at Lake Junaluska.

GASTON TROY ADAMS

Gaston Troy Adams was born in 1864 in Cumberland County. He received his education at Trinity College and Vanderbilt University. He joined the Virginia Conference at the session held in Elizabeth City in 1898. His first pastorate was at Fairfield. Other charges he served were Raleigh, Central; New Bern; Durham, Trinity; Wilmington, Fifth Avenue; Goldsboro, Saint Paul; Dunn, Divine Street;

and Sanford. He served as presiding elder of the Elizabeth City District, from which appointment he came to Saint Paul in 1918 and remained until 1922. He retired in 1928 and lived the rest of his life in Sanford. During his retirement years he was the very popular and greatly beloved teacher of the Men's Bible Class at Steele Street Methodist Church (now St. Luke).

Mr. Adams' sermons were scholarly, fresh, and vital. As a teacher, his modern and up-to-date interpretation of the Holy Scriptures placed him in the category of those who excelled. One of the great secrets of his success lay in the fact that "his life was permeated with the calmness of a genuine spiritual assurance."

His legacy to Saint Paul Church is not only to be found in his ministry as the pastor, but in the members of his family who have made valuable contributions to the life of the church. The late and beloved Mrs. Martha Winslow was his daughter. Two of his grandchildren, Bill Winslow and Martha Ray, are leading members of Saint Paul. Several great grandchildren are also active members.

In 1941, Mr Adams died in Sanford. He was buried in Willow Dale Cemetery in Goldsboro.

CHARLES LEWIS READ

Charles L. Read was born November 15, 1869, at Palmer Springs, Virginia. He was the son of Lewis Henry Read and his wife Sallie Wright Read and was a descendant of one of the old families of Virginia. The home of the Reads was near the North Carolina line, and neighbors from both sides of the line attended the church he joined in his early teens--Union Methodist Episcopal Church, South.

His education was received at Davis Military Academy at LaGrange and at Trinity College, from which he was graduated in 1901. In 1922 he married Nan Goodson Howard. He was the father of one daughter, and there were two step-daughters.

He joined the North Carolina Conference in Elizabeth City in 1898. Like most other pastors who served Saint Paul, Mr. Read served some of the more prominent pastorates. He served Saint Paul from 1922 to 1924. In addition, he served as presiding elder of two districts--Washington and Rockingham. He was an outstanding pastor and preacher, and his sermons gave evidence of deep insight into the scriptures.

His death occurred on November 7, 1946, at Durham. Thus ended the life of a useful Methodist minister.

JAMES M. DANIEL

James M. Daniel was called "a man of sure and discriminating judgement and far insight." He was born on October 22, 1875, in Warren County near the town of Warrenton. His parents were Stephen A. and Emma Gilliland Daniel. At the age of twelve he united with Providence Methodist Episcopal Church, South, in Warren County.

Mr. Daniel received his education at Trinity Park School which he entered in 1901, and at Trinity College, from which he was graduated in 1908. In 1905 he was received as a member of the North Carolina Conference and began a

ministry during which he served some of the most prominent churches in the conference. He also served as presiding elder of the Wilmington District, from which he came to Goldsboro as pastor of Saint Paul. He served Saint Paul from 1924 to 1928. He was one whose opinions were sought by those who were suspicious of other ecclesiastical leaders. He was trusted by all. He was almost never addressed formally by anyone. He was always just plain "Jim," which he considered to be a genuine compliment.

Jim Daniel was married to Miss Ellen Lynch Garrett on January 19, 1910. They were parents of two children, a son and a daughter.

It was during the pastorate of Mr. Daniel at Saint Paul that the merger of Saint Paul and Saint John occurred. Saint John Church was organized as a charge in Goldsboro in the year 1886. The church was completed and dedicated on April 22, 1887. In 1928 it merged with Saint Paul. Some of Saint Paul's most prominent members came by way of membership in Saint John. The list of ministers of Saint John is in the appendix. Each of these ministers made a contribution to the life of Saint Paul as a result of his ministry at Saint John Church.

When Jim Daniel left Goldsboro in 1928, he moved to Rockingham as pastor of First Church. On September 5, 1929, before he served out his first year, he died and was buried in Warrenton.

WILLIAM VOGEL McRAE

W.V. McRae was pastor of Saint Paul from 1928 to 1932, which means that his pastorate extended through the beginning of the great depression. The beginning of this economic catastrophe was the stock market crash on October 24, 1929. By 1931, there were 12,000,000 unemployed, and over 37,000 banks and corporations had failed. Surely the pastorate of Mr. McRae was influenced greatly by all this--for both good and bad.

He was born in 1878 in Anson County, the son of Duncan and Sara Johnson McRae, and a descendant of the McRaes who came here from Kintail, Scotland, in 1706. He received his education at Trinity College where he was graduated in 1906, and at Vanderbilt and Boston Universities where he did graduate work. He was married to Miss Pearl Andrews. His membership in the conference dated from 1908.

Mr. McRae served as an army chaplin during World War I and as a prominent pastor before and after the war. He also was a very effective district superintendent. He was the earliest pastor of Saint Paul with whom the writer of this chapter became acquainted, and that was while Mr. McRae was the Fayetteville district superintendent in 1941. Among his most important contributions to the North Carolina Conference was the work he did in helping to establish the Methodist Retirement Home in Durham. In 1947, he retired from the active ministry. He lived for 30 years after retiring and died in 1977 at the ripe age of 99 years.

ORREN W. DOWD

Orren W. Dowd was born in Chatham County, in the town of Goldston, October 28, 1875. His parents were John A. and Othelia Dowd, who were also the parents of nine other children. Mr. Dowd's father was a strong member of the Baptist church, and his mother was an equally strong Methodist. In spite of

this, the family was eminently fair in its dealings with both churches. Although faced with limited educational opportunities, he was able to become a teacher, and while teaching in Douglas, Georgia he decided to enter the ministry. He then continued his education at the University of North Carolina and at Trinity College and at Vanderbilt University, from which he was graduated in 1906. It is interesting to note that, while Orren Dowd became a Methodist minister, one of his brothers entered the Baptist ministry.

Mr. Dowd was interested in being a missionary, so he began his ministry on a home mission field--on the western frontier of Montana. It was at Deer Creek Lodge that he was admitted to conference membership in 1906. He spent three years in Montana and then transferred his membership to the North Carolina Conference.

He was twice married. His first wife, whom he married in 1908, was Miss Mollie Wile of Montana, who died in 1918. Then in 1921, he married Miss Virginia Callaway of Elkin.

He became pastor of Saint Paul in 1932 from a period of service as presiding elder of the Elizabeth City District, and he was the pastor at Saint Paul until 1936. He died on October 30, 1955, and was buried in Roxboro on November 1, 1955.

THE METHODIST CHURCH: 1939-1968

WALTER C. BALL

Events of great significance in Methodism took place on the world-wide scene during the pastorate of Walter C. Ball at Saint Paul Church from 1936 to 1940. Perhaps the most important event was the merger of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church in 1939 to form the Methodist Church. When he came to Goldsboro in 1936, the official name of our church was Saint Paul Methodist Episcopal Church, South. When he moved from Goldsboro to Kinston in 1940, the name was Saint Paul Methodist Church.

Dr. Ball is a native of Warren County. He received his education at outstanding institutions, including Trinity College (now Duke University), and Yale University. He joined the conference in 1924 at the session held in Wilmington. He has been a very effective minister in our conference across the years. In addition to Saint Paul, he also served as pastor of the following churches: Durham, Lakewood; Cary-Apex; Aberdeen-Vass; West Durham; Kinston, Queen Street; Wilson, First Church; Burlington, Front Street; and Sanford, Steele Street (Now St. Luke). He also served as district superintendent of two districts, Fayetteville and Rocky Mount. The writer was a preacher under his supervision in both of these districts. Dr. Ball was a delegate to General Conference in 1952 and a delegate to Jurisdictional Conference in 1952 and 1956.

Dr. Ball is one of our most colorful ministers. His sermons were always interesting. He never was one to "pull his punches." One of his statements to a congregation is typical. He asked, 'Do you want to know why preachers' kids are mean? It's because they play with stewards' kids." It might be necessary to explain that, in those days, stewards were lay persons in the local church who served as important leaders.

Dr. Ball retired from the active ministry in 1966, and he and his wife Katherine moved to Asheville where they had lived in retirement after a long and fruitful ministry. Mrs. Ball has just recently died.

WILLIAM ALBERT CADE

Dr. W.A. Cade was born at Kipling in Harnett County on January 20, 1887, the son of Joseph Martin and Cornelia Arnold Cade. He received his education at Trinity Park School and at Trinity College from which he graduated in 1913. On October 14, 1914, he was married to Miss Iver Ellis of Durham. The first Mrs. Cade died in 1919, and Dr. Cade was married to Miss Eva Howard Covington of Laurinburg.

Dr. Cade joined the North Carolina Conference at its session in Oxford in 1913. He served as pastor of several prominent churches in the conference, including Saint Paul, of which he was the pastor from 1940 to 1944. He was also an effective and successful district superintendent, serving the following districts: Fayetteville, Raleigh, and Wilmington. When it became obvious that the conference must do something significant in the way of financial support for its colleges, the Methodist College Advance was organized in 1946 to raise $830,000, and Dr. Cade was chosen to be the director of this important effort. For a time he was chairman of the Board of Trustees of Louisburg College.

He was a man of strong convictions, and sometimes there were those who could not agree with the opinions he expressed, nor he with them. In spite of this, he maintained the love and respect and friendship of all his brother ministers. A favorite activity of his during his years of retirement was to conduct the annual Love Feast at the Conference Sessions. He wrote: "More and more as the years come and go, and I attain to a ripe age and to a half century in this conference, I look forward to this Love Feast hour the closing day of each Annual Conference."

Dr. Cade died in Raleigh on December 21, 1964, at the age of 77 and is buried in that city.

LEON RUSSELL

Dr. Leon Russell was born in 1905 in Obion, Tennessee. Not long afterward his family moved to Helena, Arkansas, where he lived until he came to North Carolina.

He received his education at Hendrix College, from which he was graduated in 1927. He received his theological degree from Duke Divinity School in 1930. In the same year he was married to Miss Alta Stone of Durham, and they became the parents of two daughters and one son: Mrs. Paul Hardin III of Summit, New Jersey, whose husband is president of Drew University; Mrs. Robert Gillikin, of Champaign, Illinois; and John C. Russell, a New York City attorney.

He became a member of the North Carolina Conference in 1930. Churches he served as pastor were Hatteras; Pikeville-Elm Street; Raleigh, Hayes Barton; New Bern, Centenary; Goldsboro, Saint Paul (1944-48); Greenville, Jarvis Memorial; Rocky Mount, First Church; Burlington, Front Street. He also served as superintendent of two districts--Goldsboro and Raleigh. Some of the boards and agencies on which he served effectively were Missions, Education, Ministry, Long Range Planning, Home for Children, and Home for the Aged. He was a delegate to the General Conference on two occasions and a delegate to five Jurisdictional Conferences.

When the conference decided to establish a college in Rocky Mount, Dr. Russell was president of the Board of Education, and it was natural for him to be called upon to provide leadership for the fledgling college. He was the first president of the Board of Trustees. It was he who suggested the name for North Carolina Wesleyan College. The college conferred a doctor of divinity degree upon him in 1978.

In 1971 he retired from the active ministry, and he and Mrs. Russell moved to Lake Junaluska to spend their retirement days. He was chosen to be the dean of Lake Junaluska Chapel. He died in Waynesville on June 1, 1979.

In his memoir of Dr. Russell, Dr. Nicholas W. Grant wrote: "The fellowship of our conference is better; and the lives of its members richer because he lived, labored, and loved in our midst--and he did all of these things well. Multitudes who knew him, loved him for what he was. We thank our heavenly Father for the life of Leon who walked with us and pointed the way as few have done."

ALLEN P. BRANTLEY

Throughout the history of the Christian church many of its ministers have had the soul of a poet. That is true of Dr. Allen P. Brantley who was Saint Paul's pastor from 1948 to 1952. The following poem from his book entitled *This Day and Age In Poetry* seems appropriate for use in this brief sketch:

In the sun-set years I
Sit alone and think:
Of childhood days-- care-free and happy,
Of elementary school--interesting and playful,
Of high school days--books, sports and girls,
Of College days--all things new, making my own decisions,
Of social life--friends, parties, and dates,
Of Seminary days--new horizons--new views on life,
Of years in Boston--advantages in all areas,
Of marriage--learning to say us Instead of I--Happy,
Of my first appointment--the world must be made right,
Of many appointments to follow--new people--new experiences,
Of all the years and the experiences one driving word,
AMBITION

(used by permission)

Among the institutions of higher learning where Dr. Brantley received his education was Boston University, one of his classmates being Dr. Norman Vincent Peale. In his introduction to the above-named book of poetry, Dr. Peale wrote: "Dr. Brantley, who is a dynamic and outgoing person with a heart of love, has the rare ability to utilize the poetic form to give expression to the deeper things of life."

At the session of the North Carolina Conference held in November 1950, the report of the Board of Mission told of the organization of Saint Luke Church in Goldsboro as a result of the interest and activity of Saint Paul Church. The conference is indebted to Dr. Brantley for his great leadership in helping to organize this great church while he was the pastor of Saint Paul.

Dr. Brantley was born in Asheville and became a member of the Western North Carolina Conference. He served prominent churches during his career as a

pastor. He also served as superintendent of the Burlington District and as executive director of the conference Commission on Christian Higher Education. In 1964 he retired from the active ministry and is presently living in Burlington.

ANDREW JARVIS HOBBS

In his memoir of Dr. Andrew Jarvis Hobbs, Bishop Paul Neff Garber wrote: "He was always blessed with a keen sense of humor which helped him to find his way to the closest friendships of those with whom he worked. His insights and judgements were always of a high order. As a leader, he displayed fairness and dignity and provided wise, forceful, and foresighted leadership. In whatever position he occupied, he was given to looking after every detail, and no effort was spared in seeing that the work of the church and the kingdom were promoted in the finest way possible."

Dr. Hobbs' leadership meant a great deal to the writer of this chapter, especially since he was his first district superintendent in the North Carolina Conference.

Dr. Hobbs was born in Hertford on August 13, 1892. He was graduated from Trinity College in 1919; received his M.A. degree from Emory University in 1920; his B.D. degree was earned at Yale University in 1925; and a D.D. degree from High Point College in 1944. He was married to Miss Edith Eure Savage on November 11, 1920.

He was received into the membership of the North Carolina Conference in 1920. He served as pastor of some of the more prominent churches in the conference and was the pastor of Saint Paul from 1952 to 1956. Also, he served as superintendent of three districts: Durham, Rocky Mount, and New Bern. He came to Saint Paul from the Rocky Mount District and moved from Saint Paul to the New Bern District. He was a delegate to the General Conference in 1938, the Uniting Conference in 1939, and the Jurisdictional Conference in 1940, 1944, and 1948.

It was during the pastorate of Dr. Hobbs at Saint Paul that the Goldsboro District became a reality, the date being 1954. Throughout its history, prior to that time, Goldsboro and Saint Paul had been in the New Bern District, although at times the New Bern District parsonage had been located in Goldsboro.

Also it was during the pastorate of Dr. Hobbs that Hurricane Hazel, in October 1954, damaged Saint Paul Church severely. The repairs were made during the following year, and the district superintendent reported to the Conference in June, 1956, that "Saint Paul Church has been rebuilt following hurricane damage."

The last couple of years of his life were spent as the executive secretary of the conference Board of Missions. He died in Raleigh on November 23, 1963, thus ending a long and fruitful ministry.

Dr. Hobbs' son, James C. Hobbs, is now a member of Saint Paul Church.

LEON VOIGHT COUCH

One of Saint Paul's best loved pastors was Leon Voight Couch. He was born at Tom's Creek, Virginia, on November 25, 1906, the son of Mr. and Mrs. Jack Couch. He was graduated from Emory and Henry College in 1926, at the age of

nineteen. He taught at Walstonburg and served as principal at Eureka High School and at Grantham High School. Later he was the supervising principal of the Roxboro City Schools.

In 1943, he assumed the position of executive secretary of the Durham Methodist Society, which was the sponsoring agency for the organization and erection of Durham's Saint Paul Church, among others. He served that church for nine years and then moved to First Church in Morehead City. He came to Saint Paul in Goldsboro in 1956 and remained as pastor until his death on June 30, 1961. He had just been reappointed to serve his sixth year, which made him the first pastor of Saint Paul to serve longer than four years.

The writer of his memoir in the *Conference Journal* quoted a Goldsboro resident as having said over the radio at the time of his death: 'The greatest sermon Leon Couch ever preached was the life he led. He was a shining example of a husband, father, friend and servant of God and his fellow man. The memory of this example indelibly stamped itself on this community and the people who knew him. He showed us how we ought to live. A man can make no greater contribution during his time on this earth..."

His widow, Mrs. Ruth Couch, is still a resident of Goldsboro and is an active member of Saint Paul Church. Their son, Paul Couch, is a minister serving as pastor of Westminister Presbyterian Church, Syracuse, New York.

NICHOLAS WARNUM GRANT

Dr. Nicholas W. Grant was born in Northhampton County. He received his undergraduate degree at Duke University and his theological training at Duke Divinity School. Later in his career he was the recipient of a doctor of divinity degree. He was married to Miss Ruth Henderson of Graham.

He became a member of the North Carolina Conference in 1936 at the session in New Bern. Pastorates served are as follows: Rocky Mount; Marvin; Warren Circuit; Rich Square; Bethel; Washington, First Church; Raleigh, Fairmont; Goldsboro, Saint Paul (1961-64); superintendent of the Raleigh District; director of the conference Council on Ministries; and superintendent of the Burlington District. He retired in 1978 and is presently living with his wife, Ruth, in Rocky Mount.

His pastorate in Goldsboro was notably successful. In fact, surprise and disappointment were expressed by the people of Saint Paul when he was moved from this pastorate at the end of three years--much earlier than expected. This move became necessary because he was needed as superintendent of the Raleigh District. Initial plans for the erection of Saint Paul's new educational building were made while he was the pastor of this church. He was a delegate to the General and Jurisdictional conferences on several occasions, and in 1972 at the Jurisdictional Conference, he received the support of the North Carolina delegation for the office of bishop.

Dr. Grant was beloved as the pastor of Saint Paul, and its affection for him is known far and wide. He is highly regarded by all who know him. One of his most engaging qualities is his ability to laugh at himself. His tale of what happened to him here on the Sunday when he lost his sermon manuscript is an excruciatingly funny story. About that experience, Robert Frazer wrote a poem he called "The Lost Sermon," which was set to the music of "The Lost Chord."

This sketch would not be complete if these lines were not included. Dr. Grant will know that they are given here because we love him. Let the reader know that this experience was very un-typical of him. The lines follow:

THE LOST SERMON

Standing one day in the pulpit,
Nick was weary and ill at ease,
And his heart was beating fiercely,
With sweat running down to his knees.
He knew not what he was saying,
Or what he was dreaming then,
He had lost the notes to his sermon
And his memory had gone with the wind.
Well he finally found that sermon,
It was out by the ladies' room,
And it calmed his fevered spirit,
So he preached 'til a quarter past noon;
It quieted his pain and sorrow,
Like love overcoming strife,
And it gave to his friends a story
That would follow him for life.

He was the recipient of an honor reserved for only a few at the time of his retirement, when the 1978 *North Carolina Conference Journal* was dedicated to him. That was an honor earned and well-deserved.

GRAHAM STANFORD EUBANK

Dr. Graham S. Eubank was born near Maysville on February 17, 1909. He was graduated from Wofford College in 1933 and received his theological degree from Duke Divinity School in 1936. In 1965, while pastor of Saint Paul, Wofford College conferred upon him the doctor of divinity degree.

On December 29, 1935, he was married to Miss Maria L. Byrd of Holly Springs who was a wonderful helpmate to him during the rest of his life. He served several prominent churches in the conference, including Fairmont Church in Raleigh, Hay Street Church in Fayetteville, as well as Saint Paul Church, which he served from 1964 to 1967. Also, he was superintendent of two districts in the conference: Raleigh and Fayetteville. During World War II he was a chaplain in the U.S. Army Air Corps. He served as delegate to General and Jurisdictional conferences.

His work as pastor of Saint Paul laid the ground work for the pastors who have come after him. Perhaps the pastors who were his successors understand and appreciate this even more than the lay persons who are affiliated with the church. During his pastorate, the newest educational building was completed and the old building refurbished at a cost of more than $400,000.

In 1973, when he completed his duties as superintendent of the Fayetteville District, he took a disability leave for one year due to ill health, and then retired to Fayetteville in 1974, where he continued to live until his death in 1976.

In his memoir which appeared in the *Conference Journal,* written by his four children, there are sentences which help us understand and appreciate him all the more: 'In writing this memorial to our father, it is interesting that all four of us agreed on one aspect of his character without consulting the others.

Positive action versus negative inaction was almost a personal battleground with him. the ability to assume the 'do something' position and then act on that position was a trademark of his life. He expected 100% effort; nothing less was acceptable. He had no sympathy for laziness and insisted that the opportunity to work was one of the great gifts of the American life."

Dr. Eubank was a man of deep concern for right human relations and a man of strong personal convictions. He was appreciated most by those who knew him best.

THE UNITED METHODIST CHURCH: 1968-

BARNEY LEE DAVIDSON

A tall, slim, lanky Texan by the name of Barney L. Davidson transferred his membership from the West Texas Conference to the North Carolina Conference in 1950. His pastorates in this conference include the following: Northmount in Fayetteville, First Church in Cary, First Church in Morehead City, Saint Paul Church in Goldsboro, (1967-75), and First Church in Wilson. In addition, he has been superintendent of the Fayetteville District and the Burlington District, where he and his wife, Donna, are now serving faithfully and effectively.

In 1968 The Methodist Church and the Evangelical United Brethren Church merged to form the United Methodist Church.

Mr. Davidson served Saint Paul as minister for eight years, making his the longest pastorate in the history of this church. During those years, one of his most startling experiences occurred one Sunday morning during his sermon when the wires of the public address system became crossed. His congregation began to hear not only his sermon, but also that of Dr. Leon Smith from across the street at the First Baptist Church. That was confusing, no doubt, but the congregation got two sermons for the price of one, and you can't beat that.

The most appropriate words I have found to describe the pastorate of Barney Davidson at Saint Paul were written by the then Administrative Board Chairman, Dr. Paul C. Bennett, Jr., on the occasion of Barney's transfer to the First Church in Wilson. The following paragraph of Dr. Bennett's appeared in the *Saint Paul Visitor* on June 5, 1975:

'The time has come when Barney Davidson must leave Saint Paul. God blessed this church eight yeaars ago when he sent him to us, and Barney has responded and led us physically and spiritually up the mountain. He has tugged and pushed us forward into ventures that have sharpened our awareness of the needs of others and heightened our awareness of our great need for the living Christ in our lives. Under Barney's guidance our church services have come alive in new and different ways of worship. How many trips to Duke Hospital or Chapel Hill has he made to see a member of this church who was ill, or even many times, a relative of a member? How many thousands of patients has he visited in Wayne County Memorial Hospital? How many hours has he given to counseling those of us who were ill emotionally or spiritually? Durwood Tyndall recently said to me that Barney Davidson was the most unselfish minister he had ever known. I agree with that. He leaves us now, but he leaves us much, much richer in many ways than he found us."

Bob Frazer, St. Paul's resident poet, was duly impressed when he visited the Virginia mountain which Mr. Davidson had purchased and developed. He wrote: "A most memorable event for many of us was the church retreat that summer weekend when we all invaded the quiet beauty of 'Barney's Mountain'." He preserved that experience for posterity by writing the following poem:

BARNEY'S MOUNTAIN

Walnut Knob was quite a mountain,
As high as it could be;
Its beauty shown for miles around,
There for the world to see.

The road was long and very rough,
The water crisp and cold;
The fresh air johns upon a slope
Did certainly get cold.

But early on a Sunday morn,
With fog on the valley floor;
We sang our praises to the Lord,
A remembrance forevermore.

The worship of God on a mountain
Was for us all a thrill.
The nearest I have been to Heaven
Was up upon that hill.

WILLIAM JUNIUS NEESE

The writer of this chapter finds this to be the most difficult sketch of the entire lot, because he is attempting here to write about himself, and that makes objectivity almost impossible.

Junius Neese was born in Graham on June 23, 1914. He received his education in the Graham Public Schools, Elon College (A.B.-1937). and Westminister Theological Seminary (S.T.B.-1940; Now Wesley M.Div.). He was received as a member of the North Carolina Conference in 1940. Pastorates served include Eno, Marvin; St. Paul in Rocky Mount; Elm City; Ellerbe; Jonesboro Heights in Sanford; Fifth Avenue in Wilmington; First Church in Roanoke Rapids; Haymount in Fayetteville; and Saint Paul in Goldsboro (1975-1980). He also served as superintendent of the Wilmington District from 1971 to 1975. His marriage to Miss Anna Belle Warfield occurred on November 24, 1942.

Offices held within the framework of the North Carolina Conference at various times include: Member of the Commission on World Service and Finance (1952-60), Trustee of North Carolina Wesleyan College, Trustee of the Methodist Home for Children, chairman of the Board of the Ministry (1968-1971), member of the Conference Commission on Finance and Administration 1975-1980 (chairman 1979-1980), delegate to the General and Jurisdictional conferences in 1972 and 1976. So much for that.

The writer is grateful to those ministers who came before him, and to the one who has come since, for their wonderful contributions to the life of Saint

Paul. His way was easier because of them. He also expresses his profound appreciation to the members of Saint Paul Church for making his years in their midst such happy and meaningful ones.

In order for the readers to appreciate the following story, they must understand that the writer served as pastor of Saint Paul until he took the retired relation at the age of sixty-six. At that time, he was the oldest pastor in the history of the church, and his memory was not as good as it once was. One Sunday, a few weeks before the close of his active ministry, he was inviting the congregation to greet some new members in the narthex of the church after the worship service. The trouble was he couldn't remember the word "narthex" and finally, in frustration, he called it "that place over there." The ever-present Saint Paul poet-laureate, Bob Frazer, was present to record the event for posterity. Here is the poem he wrote that day, a framed copy of which was presented by the sanctuary choir to the writer and his wife:

THE NARTHIBULE

His wisdom was incomparable
In matters theologically complex;
But when he referred to "that place over there";
He spoke not of heaven, but the narthex.

His sermons were inspirational,
And he lived by the golden rule;
But he never quite convinced the choir
That it was really a vestibule.

So whatever we call that place,
Either one will be just as well;
But it won't be the same anymore
Without Junius and Anna Belle.

Presently, he and his wife, Anna Belle, are living in retirement in the city of Sanford, North Carolina.

JOHN PAUL EDWARDS

Dr. J. Paul Edwards has had shining examples of great religious leaders set before him if for no other reason than the names he goes by. First there was the great Saint Paul--the apostle--the missionary--the theologian. Then there is the present pope of the Roman Catholic Church, John Paul. Dr. Edwards is a worthy namesake of these renowned servants of God.

He was born on April 3, 1923, in the town of Bynum, the son of John R. and Gertrude Edwards. His preacher father was another great influence in his life. He received his education at Duke University--his A.B. Degree in 1944, and his B.D. degree from the the Divinity School in 1947. North Carolina Wesleyan College honored him with a D.D. degree while he was superintendent of the Goldsboro District. He was married on June 19, 1947, to Miss Geraldine Bostic (Gerry).

Dr. Edwards joined the conference in 1945 and thus began a ministerial career which has been remarkably successful. He has served pastorates at Bethesda Church in Orrum; Roseboro; Carrboro; Trinity Church in Troy; Highland Church in Raleigh; First Church in Rocky Mount; and now Saint Paul Church in Goldsboro since 1980. He also served as the superintendent of the

Goldsboro District from 1974 to 1980. Dr. Edwards was the district superintendent of this writer throughout his time as pastor of Saint Paul Church, so he owes a debt of gratitude to his former district superintendent. This writer remembers when Dr. Edwards discovered that he was not a golfer; he said he would never have appointed him to Saint Paul if he had known about that. (This writer believes he spoke facetiously.)

When Dr. Edwards completed his six years as superintendent of the Goldsboro District, people from many places gathered to honor him. Bob Frazer wrote: "He was roasted by a number of his 'friends' in the district with this musical tribute sung to the tune of The Battle Hymn of the Republic (Mr. Frazer was the author of the words:)

THE BATTLE HYMN OF THE GOLDSBORO DISTRICT

Mine eyes have seen the glory of Paul Edwards' recent past,
He has trampled down the fairways 'til he beat us all at last,
But we had to let him win, you know, or he would move us fast,
His truth is marching on.

(Chorus) Glory, glory, Paul is leaving,
Glory, glory, Paul is leaving,
Glory, glory, Paul is leaving,
The district is safe at last.

As he takes religious work again, he leaves the place a wreck,
For in shifting 'round the preacher men, his judgment was suspect.
Though we knew he couldn't quite be wrong, just slightly incorrect,
His day is coming soon.

(Chorus)

In the beauty of the golf course, Edwards did the best he could,
With a hook upon his five iron, and a slice on every wood,
He could never make a chip shot, even though he thought he should,
His score kept marchin on.
(Chorus) Ending: Oh------Yeah!!!

Of course this is to be taken "with a grain of salt." It is important to remember that he was being roasted by people who loved him.

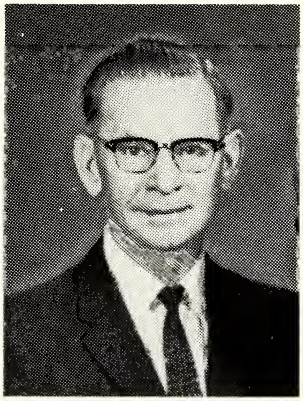
Some of Saint Paul Church's most successful days have been experienced during this pastorate. Dr. Edwards has led his willing members in the work of renovation of the sanctuary in addition to the regular challenging program of the church.

Dr. Edwards has been a valuable servant of the conference as a productive member of important boards and agencies. Among them are a valuable trustee of North Carolina Wesleyan College and of the Methodist Retirement Home. Presently he is serving as the vice-chairman of the important conference Council on Finance and Administration. He was a delegate to the General Conference in 1980 and to the Jurisdictional Conference in 1976 and 1980.

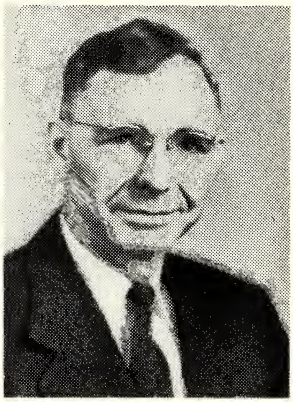
Saint Paul Church is in excellent ministerial hands.

MINISTERS OF VISITATION AND ASSOCIATE MINISTERS

During the last few years, the senior ministers of Saint Paul Church have had the welcome assistance of ministers of visitation and associate ministers. From 1963 until 1968, Alfred L. Chaplin served as the minister of visitation. He was born on March 4, 1869, near Columbia, North Carolina. He received his education at Wake Forest College, the University of Pennsylvania, Crozer Theological Seminary, and Berkeley Divinity School. He served the following pastorates prior to coming to Goldsboro: Columbia; Ayden; Mt. Olive; Durham, Lakewood; and Sanford, Jonesboro Heights. Having retired in 1961, he served at Saint Paul during his retirement years. He died on November 2, 1968. His widow, Mrs. Rosa Chaplin, is presently an active member of Saint Paul.



A.L. Chaplin - 1961-1969



David W. Charlton - 1969-1976

The second minister of visitation to serve Saint Paul was David W. Charlton. He was born at Dillwyn, Virginia, in 1897. He received his education at the University of Richmond, the University of Pennsylvania, and Crozer Theological Seminary. He was ordained as a Baptist minister in 1924. Twenty years later, in 1944, he transferred his membership to the North Carolina Conference of the Methodist Church. He served the following appointments as a Methodist minister: Manteo; Goldsboro Circuit; Bethesda; Daniels Memorial; Fayetteville; Wesley Heights; Enfield; Swansboro. He retired in 1963 but continued to serve as a retired supply. In 1969 he came to Goldsboro and assumed the duties of the minister of visitation at Saint Paul. He continued in this relationship until his death on January 9, 1978. His widow, Mrs. Charlotte Charlton, is a resident of the Methodist Retirement Home in Durham and a member of Saint Paul.

The first of the associate ministers at Saint Paul was Lewis Albert Dillman who served from 1968 to 1969. Prior to coming to Saint Paul, he had served as pastor at Camp Glenn (now St. Peter's), Trenton; New Bern; Barber; Goldsboro, Pine Forest. Since his time at Saint Paul, he has served Conway, and Hebron. Presently he is the pastor at Scotland Neck where he has been since 1977.

John Samuel McMillan was the associate minister at Saint Paul from 1969 until 1974. Prior to coming to Goldsboro he had been the pastor at Coats and at Pleasant Plains. Since leaving Saint Paul, he has been pastor of Greenville, Holy

Trinity; and Carrboro. He has also served as an associate on the staff of Marble Collegiate Church in New York City. Presently he is director of "His High Places," a retreat facility at Banner Elk.

Michael Lee Aiken was the Saint Paul associate from 1974 until 1976. He came to this appointment from his student days at Duke Divinity School. Upon leaving his duties at Saint Paul, he went to Winston-Salem to further his education as a chaplain intern at Baptist Hospital. Upon completion of that training he went to Fayetteville as the director of urban ministries in that city. He is now a minister in the United Church of Christ.

Saint Paul's next associate minister was David Ronald Grissom. Prior to coming to Goldsboro, he had four appointments while a student in college and seminary. Those appointments were Pekin, Bethesda, Nash, and Stem-Bullock. His term at Saint Paul was from 1976 until 1979. In 1979 he was appointed to Star Church in Montgomery County where he is still serving with great success.

Kenneth Bryan Sexton, Jr., the son of a minister in the North Carolina Conference, came to Saint Paul as the associate minister in 1979 and served until 1980. Bryan had not completed his work at Duke Divinity School at that time, and he decided to return to school after one year. In 1980, he was appointed to a student charge at Leasburg so that he could continue his work at Duke. At this time he continues to serve as the pastor at Leasburg.

H. Gray Southern is the present associate minister at Saint Paul. His duties began June of 1980 a short while after his graduation from Yale Divinity School. He has served exceedingly well as the associate pastor and is a young man of outstanding ability and great potential. At this writing he is in his third year in this appointment.

DIACONAL MINISTER

We must not close this section on those who have assisted the senior ministers so ably without mentioning this church's diaconal minister. Roger F. Searles has been the organist-choir director for more than twenty years. While his field of service is music, he has made large contributions in other areas of ministry. The truth is he is the pastor to some of the people of the church even though he is not an ordained minister. We all have learned to trust implicitly the musicianship of Roger Searles, but one Sunday (out of twenty years) he let the congregation down. That day the worship service called for the congregation to sing "Sweet Hour of Prayer." He played what almost everyone supposed was his own arrangement of that old favorite hymn. Some even dared to think that he missed a few notes--or more. At any rate the tune that came from the organ was unrecognizable. Saint Paul's poet laureate, Bob Frazer, was ready for that unique experience. He wrote:

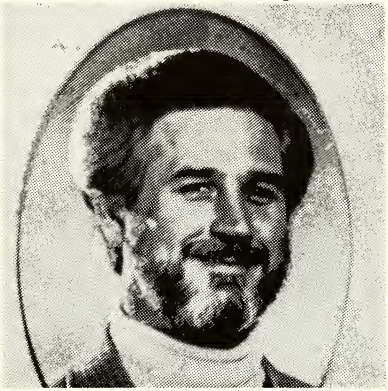
"Bach and Beethoven he played with flair.
What done him in was 'Sweet Hour of Prayer'."

What makes this experience so memorable is that it was so unusual for this musician to be in error. Saint Paul is of all churches most fortunate in that its music program is second to none--thanks to Roger Searles and those wonderful volunteers who look to him for leadership.

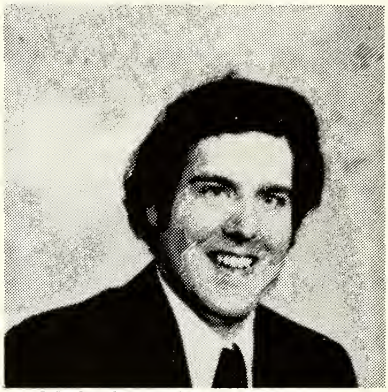
Someone has said that Saint Paul is a super church, and those of us who are or have been associated with it believe that claim to be true. The senior ministers, the associate ministers, the ministers of visitation, and our one diaconal minister, along with the wonderful lay persons of the church, have made it so.

Associate Ministers at Saint Paul

(Note: Lewis Dillman is pictured in section nine with the church staff of 1968-1969.)

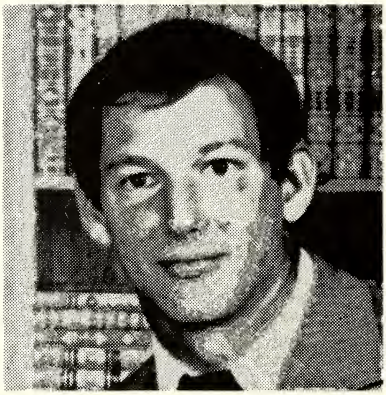


J. Samuel McMillan - 1969-1973



Michael L. Aiken - 1973-1976

David R. Grissom



K. Bryan Sexton, Jr. - 1979-1980

H. Gray Southern - 1980-

Diaconal Minister - Roger Searles - 1960-
Organist/Director of Music

SECTION SIX

Answering God's Call To the Ministry

The call to the ministry comes in many ways. Certainly one of the missions of the church is to create a climate in which young people will be made responsive if and when a call comes to them. The mobility of a church's population makes it a little difficult to know which of its youth have answered such calls. Mrs. Ruth Couch has untiringly collected data from persons known to have gone into the ministry whose lives have been influenced by Saint Paul.

Oli Jenkins is currently serving as pastor at Oriental, N.C. Oli's life was touched by members of Saint Paul Church when Goldsboro became his home away from home while he was attending Duke University, where he received his B.A. in religion and German in 1975. He received his master's of divinity at Yale Divinity School in 1980 and was ordained a deacon in 1981. He hopes to be ordained an elder at the 1983 Conference. Oli is seeking to serve the Lord more fully in the future, as he is now ready to apply for a doctorate program in ethics. He maintains contact with his Saint Paul friends.

Although *Rev. R.W. Sammeth* left Goldsboro when quite young, he attended Saint Paul as a child. Members of his family still reside here and are active in the work of Saint Paul. Lewis and Frank Sammeth are his brothers and Mrs. Florence Holmes, his sister.

While Rev. Sammeth feels that he went out from Buncombe Street United Methodist Church, he wrote Mrs. Couch the following: "I always will realize that I owe much to Saint Paul. The fellowship of the church and their Christian influence will ever follow me in life." Rev. Sammeth is retired from the ministry and is living in Greenville, S.C.

Matt Ransom Gardner, a son of Saint Paul Church, was born November 6, 1906, at 400 East Ash Street, Goldsboro, N.C. His parents were George E. and Katie Edwards Gardner. At our request, he submitted the following:

> Grew up in Saint Paul Methodist Church. Sunday school teachers were Mrs. Flora Kendall (Bright Jewels), Miss Hattie Griffin, Miss Hattie Dewey and Mrs. W.H. Cobb. At age twelve was baptized by pastor G.T. Adams.
>
> At age sixteen, played the violin in Prof. Karl Hurst's orchestra during the tent revival by Ham and Ramsey at William Street School; in that meeting received genuine conversion to Christ. Shortly after, received the call to the ministry. Preached first sermon on John 3:16 (which had guided me to Christ) to Epworth League. Played the violin in Sunday School with Prof. Hurst's orchestra. Pastor Jim Daniel guided me in steps to license to preach. In 1923 entered Asbury College to prepare for ministry and continued into seminary there.

During summers filled pulpit for C.L. Read, W.V. McRae, O.W. Dowd when they were on vacation. Taught class of intermediate boys, led prayer meetings, taught weekly home Bible class in Mother's home, and spoke to Women's Societies.

Many fond memories of the dear members of Saint Paul--Mr. Tom Robinson, superintendent of Sunday school who led assembly singing with great gusto in "Praise Him" and "True Hearted," etc.; Mr. Charlie Smith, faithful and efficient secretary of Sunday school; Mrs. Bynum, organist; Miss Emma Giddens; E.C. Crow, and many others.

Appointed to Kitty Hawk Charge December 5, 1935. Married Bertha Lee Rose December 15, 1935--thus began my full-time ministry which continued for 38½ years. Retired in June 1974, and moved to Raleigh.

During the four years on Kitty Hawk Charge preached a few times at Saint Paul. Saint Paul has been very dear to me through all these years. I was always proud to tell anyone that I grew up in Saint Paul and was the fourth generation member after my mother, Katie E. Gardner; my grandmother, Mary Frances Edwards; and my great-grandmother, Martha Griffin. It was a great source of Christian nurture, spiritual strength, comfort, guidance, and opportunities for serving Christ, my Lord.

May God bless this great church with increasing fruitfulness in His Kingdom. With love, prayers, and gratitude in Christ always.

The widow of *Robert Leroy Jerome*, Mrs. Jean Jerome, wrote about her husband who was licensed to preach at Saint Paul in 1925. His father, Rev. C.A. Jerome, was minister at the time at Elm Street, Pikeville. Robert joined the conference the same year his father retired, and he was assigned to his father's former charge. Robert graduated from Duke in its first graduating class. He then went on to Union Seminary and Columbia University where he finished his residence requirements for his doctorate. He did not complete his thesis, however, due to his deep involvement in the work of the churches he served.

Ralph I. Epps is minister at First United Methodist Church in Washington, N.C. Rev. Epps worked as a student pastor at Pikeville-Elm Street Charge in 1946. While there, he became a close friend of Rev. Leon Russell; it was he who had Rev. Epps' church membership transferred from Trinity Methodist Church in Sumter, S.C. to Saint Paul. Later Saint Paul recommended him for a license to preach. He was admitted to the North Carolina Conference in 1948.

David Wayland Charlton, Jr., is the son of Rev. David Charlton, former visiting minister at Saint Paul, and Charlotte Savory Charlton. His brother, Bill, lives in Goldsboro and is a school principal. David was recommended by Saint Paul and was ordained a deacon in the Western North Carolina Conference in 1950. He was ordained an elder in 1952, and served churches from 1950 to 1968. He served as chaplain for two hospitals and currently is on the staff of Bristol, Tenn., Mental Health Center, where he is pastoral counselor and director of drug services.

J. David Andrews is the son of M.B. and Cara Andrews, both long-time workers in Saint Paul. David joined the church at age twelve in 1936, and in 1948 he was licensed as a local preacher. In 1950 he was ordained a Methodist deacon. He received his bachelor of divinity degree from Duke. For five years he was on a special assignment to work with the American Friends Service Committee of the Quaker Church. He also worked as director of Wesley Foundation at Morgan State University, Maryland. While there, he was ordained an elder in the Washington Conference. For several years he served on special appointment at Johns Hopkins Hospital. Because of his work as medical editor at Johns Hopkins, he requested and received the status of "honorable location" in the Baltimore Conference, and thus his clergy membership is now inactive.

Paul Lee Couch, son of the Reverend and Mrs. Leon Couch, graduated from Goldsboro High School in 1965, and was licensed to preach the same year. He received his B.A. degree from Duke and prepared for the ministry at Union Theological Seminary, being ordained in 1973. He has worked with the Wall Street Ministry in New York City and the National Farm Worker Ministry in Los Angeles. He served as associate pastor at Trinity Methodist Church, Durham. He is currently pastor of Westminister Presbyterian Church, Syracuse, N.Y.

Paul's father died while serving as pastor of Saint Paul and his mother has gathered the information from which this section of the book has been written.

Wilbur and Frances Creech are the parents of two minister sons, Wilbur, Jr., and Jimmy. *Wilbur Creech, Jr.* was granted a local license to preach in 1952, when a senior at Goldsboro High School. After high school he was drafted into the armed forces. He later attended Louisburg College, Duke University Summer Supply Pastor's School, and Pineland College at Salemburg while holding pastorates at Ebenezer-Westwood, Wrightsboro, Wilmington, Whiteville, Middlesex, and Salemburg. He died in 1978. His mother recalls that as a child while on walks with her, he would ask to go to the church and would lead the way to the altar and kneel to pray.

Jimmy Creech is a member of the North Carolina Conference and has served at Edenton Street United Methodist Church in Raleigh and at Okracoke Methodist Church. He is currently the pastor of Warsaw United Methodist Church. Jimmy writes:

It is not hard to recall vividly my earliest experiences (at Saint Paul) even to the taste of cookies and Kool-Aid at vacation bible school. Central to all my memories of the shaping influences Saint Paul gave me are the people who cared and ministered to me and to the whole community of the church...they were examples that drew me to them and gave me vision of the compassion of God, the freedom of grace, the focus of persons in Christian ministry, the joy of life.

"I look back upon my formative years at Saint Paul and know that many truths I hold precious derived from its family of faithful witnesses. I am gladly indebted."

Bill Braswell wrote: "Saint Paul holds many dear memories for me. I am thankful that it was there that the Lord called me to be His servant in the ministry of the United Methodist Church."

Bill left his teaching position at Goldsboro High School in 1971 to attend Duke Divinity School. While there, he served as pastor of Union Grove

Methodist Church in Orange County. From 1974 to 1979 he taught Bible history in Lee County High School in Sanford. From 1979 to 1981 he was associate minister of Trinity Methodist Church in Jacksonville. Since 1981, he has been pastor at Cordova.

Bill was ordained a deacon in 1972 and an elder in 1981. He is married to the former Patricia Patterson. This past summer Bill served as pastor of five Methodist Churches in Plymouth, England, as part of the World Methodist Council's Ministerial Exchange.

Debra Kay Williams Corriher is the wife of a Methodist minister in Asheville. Debra writes "with love and affection" of her fond memories of Saint Paul. She remembers the building with its fine stained glass windows, but it was the loving, caring members, leaders, and teachers that made the lasting impression...picnics, Bible school, Sunday school teachers, DCE Martha Ray, who permitted her to deliver a sermon on Student Recognition Day, 1969. She recalls, "UMYF was a central part of my life...I received the 1970 UMW Service Scholarship." She concludes by saying that "being a member of the choirs was truly an exciting experience. Our minister of music, Roger Searles, opened up a world of music to me and nurtured my abilities, teaching me to explore, appreciate, and recognize the art of personal expression and praise of God through music."

Thomas O. Weisiger graduated from East Carolina University with a degree in library science. He served four years in the USAF. He graduated from Southeastern Theological Seminary in Wake Forest. He now lives in Fort Worth, Texas. He has served in many missional situations.

An early pastor of Airboro Methodist Church organized in 1953 was *Durwood Wiggins,* member of Saint Paul Church, who spent most of his childhood years in this church.

Jeff Wooters is attending Northwest Baptist Seminary in Tacoma, Washington, working toward a master's degree in divinity. His brother, Bert Wooters, is a member of Saint Paul. His parents gave much of themselves to this church and many young people today attest to the Christian influence which they exerted on their lives.

We conclude this section by quoting in its entirety the response received from *Rev. Rufus Butner,* because it describes so clearly what a young Christian's experiences may consist of as he responds to God's call. We quote:

> I had just completed my first year in college and had my career all planned. I was going to major in International Studies, go to Law school, and then work for the Department of State or the United Nations. But God had different plans for me--the ordained ministry. My calling occurred over a three-year period. It took that long for God to convince me that I was meant for the ministry.
>
> When I was thirteen years old, my father was killed, and like most boys, I wanted to follow my father's footsteps. I was determined that nothing was going to upset that dream, not even God. My calling started to bother me. So I talked to two of my friends about it. One laughed and said, "Don't worry, you are not that type to become a minister." (I am not sure even today what he

meant by "that type.") The other friend told me, "The ministry is not a good career to be in, little money and no future!" These comments delighted me, since I did not want to consider the ministry. Not until a year later did that feeling about becoming a minister come back, and this time it was much stronger.

One of the things that kept me from the ministry was the idea that I was unworthy--not good enough to be one of His ministers. A year later I learned that no one was really worthy of His calling; but I could trust Him, for He knew what He was doing and I did not. Like Moses in his calling, I thought of myself as being incapable of being either a leader or a spokesman for God. Then I met a Duke seminarian who told me, "Be not afraid, listen to God. If He calls you into the ministry, He will prepare you for the ministry!" With that assurance, I told God I was now open to what He wanted me to do! As I look back now, I am amazed at how He prepared me for the ministry.

I graduated from Goldsboro High School in 1973. In 1977 I graduated from UNC-Wilmington with a degree in political science and criminal justice. I then worked as a youth director at Trinity United Methodist Church for two years before entering Duke Divinity School. As a Duke student I worked at the Outer Banks Parish in Kitty Hawk, Caswell County Cooperative Parish in Yanceyville, and Providence Church in Goldsboro. I served a year exchange with Rev. Clay Smith at the New Hope-Purley Charge in Blanch, N.C. I also served as a student chaplain in the C.P.E. Basic Unit program at Duke Medical Center. I was ordained as a deacon and accepted as a probationary member of the North Carolina Conference in June, 1980. I graduated from Duke with a master's degree in Divinity in May, 1982, and received my first appointment in June, 1982, to the Kinnakeet charge in Avon, North Carolina. I have three churches which are all located in the northern section of Hatteras Island on the Outer Banks.

As a minister in the United Methodist Church I so often look back at my experiences as a youth at Saint Paul. Saint Paul Church was good to me; through the church MYF I was offered numerous opportunities to experience God while among His people, to find everlasting purpose for my life, and to help me with the many questions I had about God and life. I am proud to have been a part of Saint Paul Church, and she will always be an influence upon my life.

SECTION SEVEN

Viewing Our Outreach Concerns

1 *Evangelism*. The chief mission of the church is that of evangelism. Jesus said, *Go teach all nations*" (Matt. 28:19). his means to tell others of the plan of salvation which has been told to us. Dr. J. Paul Edwards describes this plan as being "God's grace, man's hope: God's gift, man's response."

Evangelism has been a priority area for Saint Paul Church. An effort has been made to reach out and share our faith with persons both within and without the church. Although much has been done, there is a great need for more of this kind of work. The chief purpose of this book will have been achieved if greater unity and singleness of purpose is created among present and future members who seek to know and do more fully the will of God through His church.

Evangelism Begins Early
Rev. Leon Couch with Dr. and Mrs. W.C. Sanderson and Dorsey Sanderson.

There are two ways in which evangelism takes place. There are the individual efforts of the clergy and of lay persons. The church also has planned programs of action to spread the message of God's Word. Whether a Christian chooses to work in anonymity or in more visible ways is his privilege, since we are all members of one body and each person is expected to serve according to his talents. Therefore, much of the evangelistic efforts of the church are not known. Space limitations in this book have made it impossible to include all the names which have been submitted. Some of these have been omitted from the narrative but included in the appendix; others have been placed in the fireproof files of Saint Paul archives.

Planned programs of evangelism are an integral part of the program at Saint Paul. Programs for children and youth are designed to lead them to commitment to Jesus Christ. Sunday school, Bible school, Happy Church, children's sermons, spiritual retreats, and summer camp for the youth help young people to grow each day in their grasp of the meaning of the Christian faith. Special confirmation classes are held each year during Lent, and many children and youth accept Jesus as their Savior and join the church on Palm Sunday. Below is a poem written by Mrs. J.W. Ward to be read to the cadence of "The Night Before Christmas." It was written after the Sunday that nineteen members of the Junior Department took the vows of church membership.

MY GIFT – CHRISTMAS 1956

'Twas the Sunday before Christmas,
and I dressed with care.
My gift to the Christ Child,
today I must bear.
The rain was falling as I
traveled there,
And entered the church for
that service so rare.
The minister stood wearing his robe
and his cross, and told
Of the three gifts, that the
wise men brought.
And I thought, I am so small,
and my treasures so few,
I wonder what three gifts I could
bring to Him too.

As the minister preached, and the
choir sang so sweet,
I thought of my talents so small;
so I raised my voice though
I could scarcely be heard, and
joined in that chorus that the
Angels sang, on the first Christ-
mas night at His birth.

The ushers then came, wearing car-
nations of white, and passed
The plates as we sat so quiet.
My dime looked so tiny
In that silver plate, as the gifts
piled up and it took its place.
And I said, "Little dime, you are
small 'tis true, but you can
Multiply in my use of you." And
then as if by the wave of a magic
wand,
I could see churches, hospitals,
and homes for the aging and young.

I looked at my watch and it pointed
to twelve, and I knew time
Was out, for this service so swell.
Then I saw that my gift of Time
wan't small at all. My time was
The same as it will ever be; I
Must use it wisely, because it
Will not grow as my talents, nor
multiply as my gold.
As I pondered my gifts, and they
looked so small, I said,
Jesus, take me, and that includes
All."

(Note: This was written the first year that the course on church membership was taught by Junior teachers.)

Evangelism among the adults has involved (as has been described elsewhere) the establishment of new churches and Sunday schools in the city and county. Spiritual life retreats, organized visitation, and class meetings are other means of maturing in Jesus Christ which enhance the evangelization process. Through a wide variety of missional activities, Saint Paul reaches out, grows in discipleship, and is a loving, caring supportive community. *"Be ye doers of the word and not hearers only..."* James 1:22.

2 *Saint John Methodist Episcopal Church, South.* [*By Mrs. Gordon B. Weeks*]. In 1886 the need for a second Methodist church in the northern part of Goldsboro was realized. In August of that year a group of twelve people met with Rev. J.T. Washburn, P.C. of Goldsboro Circuit, and organized a Society. By October 21, 1886, a lot had been secured by Rev. J.T. Harris, presiding Elder for the New Bern District, on the corner of Boundary (now Holly) and William streets, on the site formerly occupied by Mr. Erastus Edwards and opposite his place of business. Dr. J.B. Bobbitt of the *Methodist Advance* was appointed to the charge by the conference, and on January 20, 1887, it was announced that until the new church was erected, the pastor would hold services each Sabbath in the Graded School Building (The old Middle Building at William Street School) at 11:00 in the morning and 7:30 in the evening. Sunday school was to meet at 9:30 a.m. In the beginning the church was known as Boundary Street Church. The source of the preceding information is the Quarterly Conference minutes prepared by Rev. Bobbitt, the originals of which are now at Saint Paul Church.

Saint John Methodist Episcopal Church, South and Members: Early 1920's

Plans for the church to be built 28 feet wide and 50 feet long were presented to the congregation on February 3, 1887. It was thought to be quite neat and would seat three hundred people. The cost was to be $1,000.00. Rev. Harris was given credit for "what he had done, is doing, and will persevere in doing for the erection of this house of worship."

On the following Thursday night the Ladies Sewing Society sponsored a festival for the benefit of the church. It was held in the north room of the old Adam Davis house. A sum of $60.00 was realized from this project. This was typical of many such projects.

The *Methodist Advance* reported on March 2, 1887: "The Sunday School of the new Methodist church, of which P. R. King is superintendent, is one of the most prosperous of the city."

Saint John Men's Class.

Protracted meetings were held at Saint John throughout the week of April 17, 1887, by the pastor, Mr. M.M. McFarland, assisted by Rev. Holden of Weldon. Much interest was shown in these meetings which were held every night.

On April 21, 1887, the *Goldsboro Messenger* reported: "Boundary Street Methodist Church is approaching completion. It is hoped that it will be finished this week and that it will be dedicated by Bishop Galloway during his visit to the city, but it seems impossible to complete just now the arrangements for the dedication." However, they had not reckoned on the zeal and faith of Rev. Harris.

It was greatly to be desired that the new church be dedicated by Bishop C. B. Galloway, but even after his arrival in the city it was thought to be impossible to complete the arrangements, one barrier being a debt of three hundred dollars. If the church could not be dedicated by the bishop, the next best thing would be

to have him conduct the first religious exercises held in the new house of worship. Consequently, it was announced that Bishop Galloway would preach there Friday evening. The bare proclamation was enough to attract a large congregation and at an early hour people began to assemble, and they continued to come until the house was full from pulpit to vestibule.

The bishop preached a thoughtful, forceful, and comforting sermon. It was a spiritual and an intellectual treat, and was productive of much good for the Master's cause. The opening prayer was offered by Dr. Leonidas Rosser.

At the close of the sermon, Rev. Harris, who had labored so indefatigably for the erection of the church, made a statement in reference to the financial status and expressed a desire to raise the sum of $300.00 in order that the dedication might take place that evening. In conclusion, Mr. Harris called upon the bishop to take the collection. He responded promptly, heartily, and cheerfully to the request and at once proceeded with great success to get the congregation in pleasant humor. In short time the needed money was secured, the total subscription and collection being $324.20.

The trustees then presented the building to the bishop, who dedicated it to the service of God "for the reading and expounding of His Holy Word, the administrations of his ordinances, and for all acts of religious worship."

Other ministers present than those already named were Rev. J. R. Brooks, pastor of Saint Paul Church, Rev. W. M. Robey of the Goldsboro Circuit, Rev. Tuttle of Wilmington, and Rev. Herman.

The newspaper described the building as being of wood and one of the neatest little churches in this section of the state. The interior was finished with native pine. The ceiling was particularly attractive, it was reported.

The church minutes reported that the building was begun on February 7, completed on April 22, 1887, and dedicated on that day by Bishop C.B. Galloway. The building committee members were Rev. J.B. Bobbitt, Rev. J.T. Harris, and Messrs. J.J. Street and J.H. Morris. The trustees were Dr. J.F. Miller, Messrs. J. H. Morris, J. J. Street, M. J. Best, O. R. Rand, O. C. McKinnie, P.R. King, B.S. Beal, and Erastus Edwards. Not all of these gentlemen were members of Saint John Church.

The members of the Board of Stewards were A.J. Casey, chairman; W.R. Thompson, recording secretary; and B.W. Sasser, P.R. King, J.H. Prince, Eugene Howell, and I. George Lowry.

The report at the first Quarterly Conference held at the church was that the spiritual condition was fine, attendance upon divine worship large, and indications of spiritual awakening were seen at nearly every service. Sunday school was successful, the outlook most encouraging with 10 teachers and 86 scholars. A ladies aid society had been organized and was accomplishing much good. Among their accomplishments was that of paying the church insurance bill. "All things considered, we have made a good beginning," reported Pastor Bobbitt. "The members of Saint Paul Church have manifested a commendable spirit in contributing to the building of the church. May the two ever go hand in hand in promoting the cause of Christianity," continued Rev. Bobbitt.

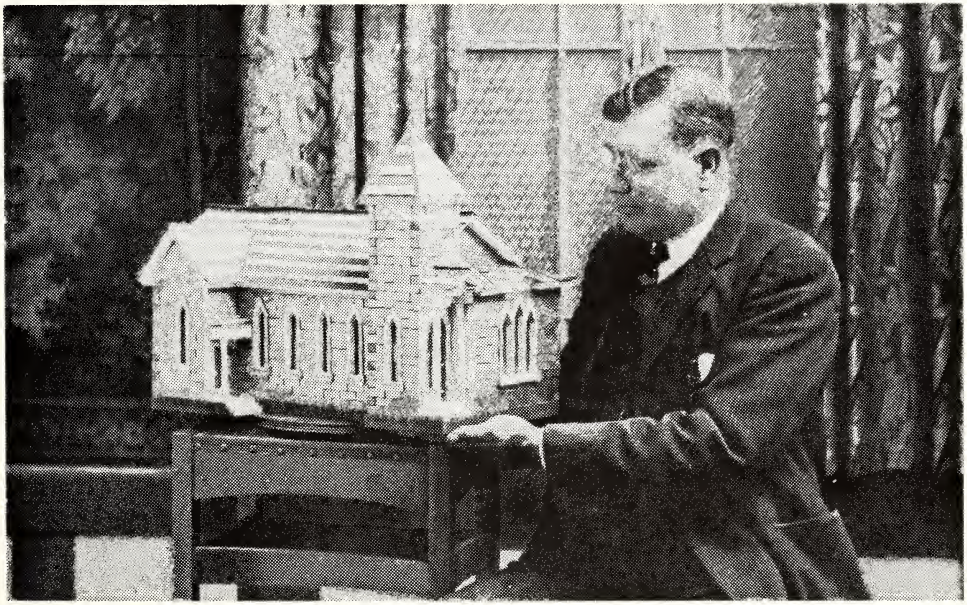
In May, 1887, a bell was donated to the church by Mr. Julian S. Carr of Durham.

At the second quarterly conference held at Saint John on June 18, 1887, it was reported that their Sunday school was in a prosperous condition, with 179 pupils and 15 teachers. A men's prayer meeting was held every Tuesday evening and ladies prayer meeting every Thursday evening, both well attended according to the pastor.

Protracted meetings were held regularly, sometimes lasting two or three weeks. The one held in April 1889 is of special interest to Saint Paul people. The meeting was conducted by the pastor, Rev. M. M. McFarland, assisted by Rev. Dallas Langston of Aurora. Rev. Langston was the father of Col. John D. Langston and great-grandfather of Dortch Langston, Jr. An odd thing happened that fall. A well-dressed stranger entered the church on Sunday morning during Sunday school hours, walked up to the pulpit, knelt down, made a cross, and walked out again without speaking a word. No one ever knew who he was.

Oyster suppers, ice cream suppers, and various other entertainments were given successfully by the ladies of the church. They were a source of income as well as social benefit.

When Rev. McFarland completed his pastorate of four years, the church had raised $2,800 during his term and paid off all indebtedness on the sanctuary and a greater portion of the parsonage debt. Eighty-eight members connected themselves with the church; the pastor had married sixteen couples and preached twenty-nine funerals.



Model of Saint John Methodist Episcopal Church, Built by Sunday School Superintendent, John Raper.

In January, 1905, the *Goldsboro Argus* reported that Saint John was to enlarge their building, since there was standing room only at some services. The contract was let to Matthew Woodard and by 1907, the pastor reported that they had paid off the debt for their improvements and addition to the church, and that not one cent of indebtedness remained. The following year, it was

announced that the church would assume the entire responsibility of taking care of the preacher and would no longer ask for any help from the Board of Missions as had been done previously. The church had a Sunday school Auxiliary, Epworth League, Juvenile Missionary Society, and Woman's Foreign Missionary Society.

In 1910, Saint John was not only conducting its own outstanding Sunday school but had one in the mill village called the New Hill School. However, after a year, this had to be given up for want of a building.

The Epworth League was apparently very strong at Saint John. A letter written by C. Gherman Cobb in 1921 stated that they had gained 100 members during the year, with 50% of them being active Leaguers. He spoke of good programs and of keeping the spiritual side of the organization alive and thoughts of helping humanity broadened. He also reported that they had a monthly paper which was of interest to the entire church.

The pastor reported in November, 1923, that there was interest in building a new church in another location. A committee even decided on a lot at the corner of Ash and Slocumb streets, but no record is shown of purchase of this lot.

A directory of the church published in 1925 has been found and is in the archives of Saint Paul. There were three hundred and eleven members of the church that year, most of them active as evidenced by the many organizations and their officers listed in the directory.

During 1928 and 1929, money became a problem. Alterations in the Sunday School Annex were needed, and the church had bought a new parsonage on Vine Street and was making payments on it. Times were harder, and obligations almost impossible to meet. It was a sad time when the members learned they would have to leave their church, as they were all very close to each other. At a Quarterly Conference held on October 2, 1929, it was decided that the church would consolidate with Saint Paul and that the parsonage on Vine Street would be sold. A vote showed 38 for and 13 against consolidation. A letter from a committee at Saint Paul was read by the pastor of Saint John which stated that they would welcome a union and pointed out the benefits which could result. On their last Sunday at Saint John, they sang "Onward Christian Soldiers."

When the two churches merged, Rev. Walter Patten, presiding elder of the New Bern District and later president of Louisburg College, preached the sermon. He told the congregation, "There has never been a birth without pangs. A new Saint Paul will be born."

Saint John M. E. Church was sold to the Salvation Army. Today, in 1982, the white wooden structure has been replaced by a brick building, and this year a new Wayside House was built on the same lot, also of brick. It is good to know that the work of the Lord is still being carried on at the hallowed site.

3 *Elm Street Methodist Episcopal Church, South.* [*By Virginia Earp Ellis*]. In the late 1870's and early 1880's a small but active Sunday school was conducted in a small building on the southwest corner of Elm and Devereaux streets. It was known as Boney's Chapel.

Later the building was moved to the opposite corner on land donated by Mr. Devereaux Creech, and it was renamed Elm Street Sunday School. Mr. J.W. Bryan was the first superintendent. About 1895, some of the members of the class who were members of Saint Paul Methodist Church decided to organize a church there. A committee spearheaded by Mr. and Mrs. J.E. Earp and sponsored by Saint Paul applied for the establishment of a church. Conference granted the request and it became Elm Street Chapel, a mission of Saint Paul whose pastors conducted services there.

Group from Elm Street Methodist Episcopal Church, South.

In November, 1912, Elm Street Church was authorized by the Annual Conference. Rev. D.H. Tuttle, then pastor of Saint Paul, was instrumental in its organization. Rev. John M. Wright was the first pastor. This came about after members of Elm Street Chapel decided they wanted an independent church. Names of seventy-four members were listed in the third Quarterly Conference minutes of May 23, 1912.

In 1913, a committee composed of J.W. Bryan, A.E. Wilson, J.H. Dixon, and John G. Hinson was authorized to buy a house next door to the church to be used as a parsonage. Mr. John G. Hinson served as treasurer for many years.

The Sunday school and church continued "to flourish" according to conference records.

The additions of an alcove behind the pulpit to be used as a choir area and two Sunday school class rooms were made.

Helen, Ava, and Virginia, daughters of Mr. and Mrs. J.E. Earp, served as organists - pianists for many years.

Later, the choir was moved to the side of the pulpit, a new piano was purchased, and the pulpit was extended. Mr. Ralph Burgess, a member, built the new altar rail and the panel in front of the choir. Carpet was donated by Saint Paul for the aisle and chancel. Attendance outgrew this building and classes were held in the parsonage living room and in the old Reel House nearby.

There are many human interest stories related to Elm Street. A memorable and proud occasion was the time a name plaque "Elm Street Methodist Church, South" with letters in gold on a black background was placed above the front door of the church.

The annual summer all-day picnic usually held at Stevens' Mill was a happy event. On at least one occasion, the congregation rode the train from Goldsboro to Holt's Mill in Johnston County, a thrill for both young and old.

Also, the big Christmas tree party on Christmas Eve was a very exciting occasion. Santa always made an appearance, every member received a gift, and a program was presented by the children. There were also ice cream "socials" during the summer.

Although members transferred to different churches in the area when conference closed Elm Street Church in 1971, the adult class continued as a group. They became known as The Friendship Circle. Under the leadership of Miss Carrie Hinson (oldest living member of the church), this group has contributed much to the community. They have helped in various projects and at one time presented a recliner to Wayne Memorial Hospital.

It was told that at one time when Rev. Leon Russell didn't have a ride (he didn't own a car), he walked from Pikeville to Goldsboro to conduct services at Elm Street. During his pastorate at these churches he performed the marriage of Sarah Hall Carr and James Horton.

Church cleaning, building fires, etc., was done by members. On one Sunday morning, Eunice Daughtry (a granddaughter of the Earps) built a fire in the big iron stove situated about mid-way the church. The long pipe which extended up through the cathedral-type ceiling to the flue, fell. There was no fire damage, but much smoke and soot and a very frightened teenager. Later a chimney was built at the side of the church and the pipe fitted into that. Still later, oil and then gas heat were installed.

On an occasion when Rev. Tuttle was conducting baptismal rites, five-year old Virginia Earp (this writer) became quite upset and burst into tears. She thought her new hair ribbon was ruined!

At times children couldn't resist a tug on the bell rope as they walked through the vestibule. Sometimes the bell rang; others, it didn't.

On one occasion during services the lights went out. Immediately someone started singing "Let the Lower Lights Be Burning." The congregation quickly joined in. After a short time the lights were back on. There had been no panic and very little interruption of services.

Throughout the years Elm Street Church was on different charges. These included Ebenezer, Princeton, Pikeville, and Falling Creek, among others.

Elm Street had many activities: Sunday school, services Sunday morning and evening, Ladies Aid Society (later U.M.W.), Bright Jewels, Epworth League,

Young Adult Fellowship, mid-week prayer service, choir practice, and special programs during the year. Revival meetings were spirited and rewarding occasions.

After the death of Mr. C.C. Stroud, Sunday school superintendent for several years, the Stroud family replaced the old wooden collection plates with brass ones as a memorial to Mr. Stroud. When Elm Street Church was closed, the engraved plates were returned to the Stroud family. The piano was given to Saint John, a small church in north Goldsboro. A lovely marble-top table donated by Mrs. Tabitha Eatman was bought by Miss Carrie Hinson and is now in her home.

During World War II, a number of young Elm Street members served in the military. Charles Wiegand was killed in action. Rev. Overton, a former pastor, came back to Elm Street to conduct memorial services for the young man.

Throughout the years from 1912 to 1971 some of the more active and supportive members were Mr. A.U. Kornegay, Roger C. Hinson, Miss Carrie Hinson, Mrs. Jennie Vinson, Mrs. Bertha Anderson, A.E. Wilson, J.E. Earp, J.H. Dixon, C.C. Carr, G.W. Daughtry, J.W. Bryan, J.G. Hinson, and the Stroud, Southerland, Ellis, Collins, and Wiegand families. Saint Paul continued its support during that time. Since 1971 Elm Street has no longer been in existence, but it still lives on in the hearts of those who gave so much of themselves and who received so much in return.

Elm Street Methodist Episcopal Church, South and Sunday School: about 1924.

4 *Saint Luke Methodist Episcopal Church, South.* [*By Dr. Allen P. Brantley*]. One of the most delightful pastorates of my ministry was serving Saint Paul United Methodist Church for four years, 1948-1952. It was during that time I felt the need of another church in Goldsboro. I asked a number of couples to meet me at Edgewood School one night and it was there we organized an Official Board for a new church which we named Saint Luke. At the forthcoming Annual

Saint Luke, a Strong, Growing Church.

Conference, we asked the conference to appoint a minister to this church. Woody Caviness was appointed, and the people of Saint Paul furnished a parsonage for the minister. A number of our good people at Saint Paul were greatly concerned at our taking young couples from our congregation to start a new church. But Saint Luke is a strong, growing church and Saint Paul is stronger than ever. It always pays to start a new church. It was that year that Queen Street Church in Kinston had urged the bishop to move me to Kinston. The bishop called me several times and urged me to move, but I refused to leave Saint Paul as I wanted to see Saint Luke firmly established before I left. I am not sure that my decision was appreciated by the bishop, but I think the membership of Saint Paul and Saint Luke appreciated my standing by until the church was firmly established.

Saint Paul's starting of Saint Luke Church was the spark that set off a burst of activity culminating in the building of new churches all over the conference. The dramatic story of Saint Paul's starting this new church building program is characteristic of Saint Paul's being the first in so many of the great movements of our church.

Editor's Note: The movement alluded to above by Dr. Brantley resulted in the building in the greater Goldsboro area of six new Methodist Churches: Airboro (1953), Westwood (1955), New Hope (1956), Jefferson (1957), Brogden (1958), and Walker Memorial (1963). Saint Paul assisted in many ways with the beginning of most of these churches, including substantial amounts of money at various times.

Another phase of church extension in which Saint Paul participates is that of the Ten Dollar Club. A number of members contribute at least $30 a year to a conference fund which is used to help build new churches or to help older ones improve their facilities.

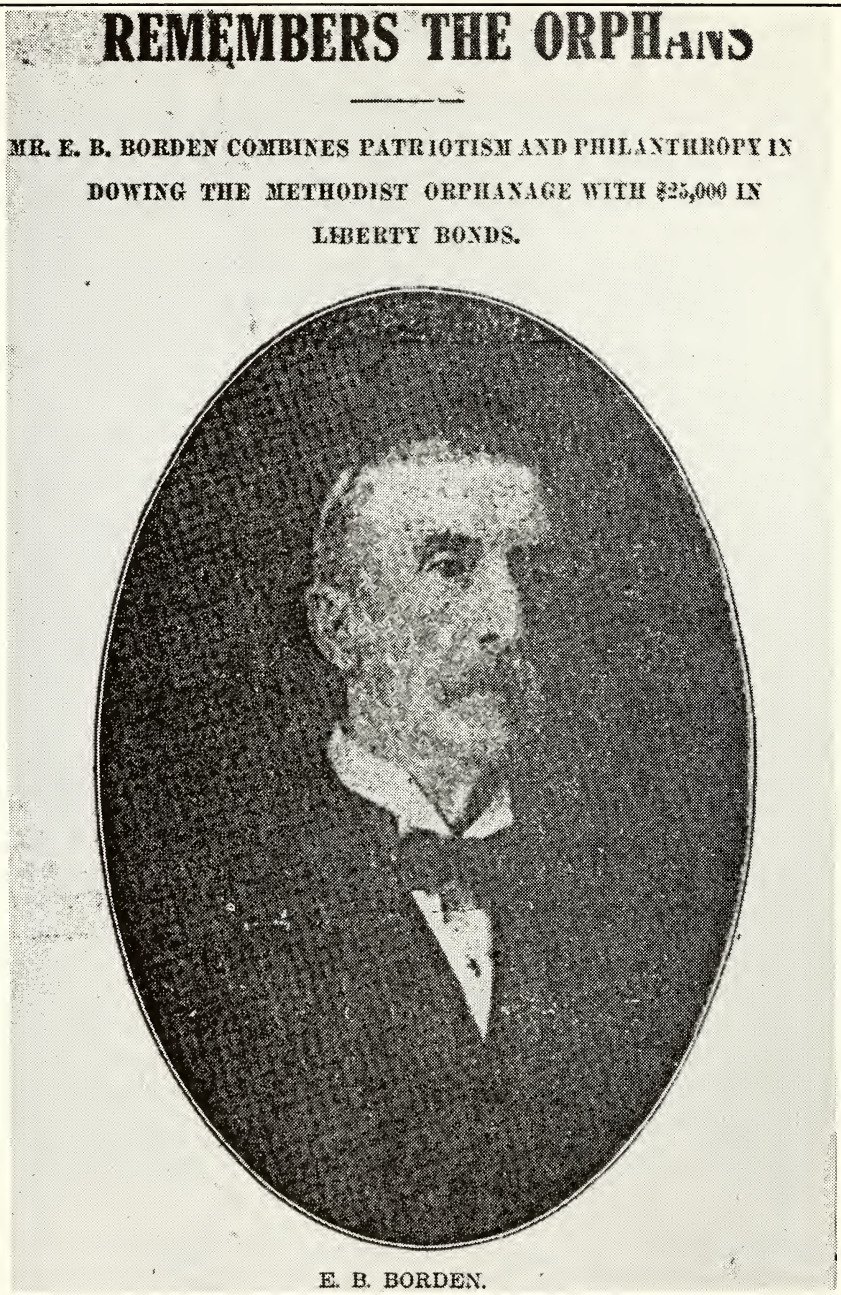
5 *Home and Foreign Missions.* Missions, both at home and abroad, have always been an integral part of Methodism. "The world is my parish," declared John Wesley. The spread of Methodism to new lands was the special mission of Bishop Thomas Coke who, after the launching of American Methodism at Lovely Lane Chapel, Baltimore, Maryland, carried the good news of salvation into nine countries.

At the first Quarterly Conference of the Smithfield-Waynesborough Circuit, which met on February 3, 1850, at Everittsville, it was recorded in the minutes that "the presiding elder brought before the conference the subject of missions. It was resolved that we would heartily cooperate with the preachers in the missionary cause."

Not until 1887 is the curtain again lifted on the drama at Saint Paul to reveal the state of missions in the Goldsboro church. At that time, three missionary societies were active: those of woman's foreign missionary society, woman's home missionary society, and children's missionary society.

The second act shifts the scene of action to China, where Mr. and Mrs. Estes were missionaries receiving financial support from Saint Paul, which in 1911 amounted to $1,100 from an annual church budget of $5,576.72. A letter received from the Estes in 1912 showed their work "was well in hand, holding to its great

purpose of evangelization, being helped rather than hindered by the Chinese Revolution." How interesting it would be to know where the Estes worked and what they did. At times the mission pledge was hard to raise as the congregation was being called on to help with many other needs. Before, during, and after the



REMEMBERS THE ORPHANS

MR. E. B. BORDEN COMBINES PATRIOTISM AND PHILANTHROPY IN DOWING THE METHODIST ORPHANAGE WITH $25,000 IN LIBERTY BONDS.

E. B. BORDEN.

The Methodist Orphanage was a Vital Concern of Saint Paul.

period when the Estes were in China, A.R. Morgan, former missionary to China, lived in Goldsboro and is listed in the church records as a local preacher at Saint Paul.

In 1918 the pastor's annual report shows the Estes were still receiving several hundred dollars and that offerings were also made that year for Belgian children, our home poor, Anti-Saloon League, Greensboro College, and the Red Cross.

The next act, which occurred in 1925, shows the scene of Saint Paul's foreign mission involvement had shifted to Africa, as the record shows preparations being made to send Glenn Barden one of its own young men, as an educational missionary to the Belgian Congo. When Glenn returned on furlough in 1930, he married Imogene Barrett who was serving Saint Paul as director of religious education (1924-1927). She returned to Africa with him. For an account of their fruitful lives, see the article written for this book. They are currently retired and living in Boone, North Carolina.

During the first half of the twentieth century, Saint Paul was very generous in its support of the Methodist Orphanage in Raleigh. Large sums of cash donations were made on a continuing basis. The Woman's Missionary Society clothed three orphans and gave much other help. In 1918 E.B. Borden gave $25,000 to the orphanage.

As the Great Depression came on, the emphasis shifted from foreign missions to the care of the poor and needy at home. Milk, shoes, clothes, groceries, and medical care became a major concern. The Woman's Missionary Society, which had been reported throughout the first half of the century to be "active, aggressive, and standing among the very first in the North Carolina Conference," now became truly Good Samaritans, caring for their neighbors. They were also active in keeping before the congregation the subject of missions through frequent study courses.

With the opening of Seymour Johnson Air Force Base during World War II, much emphasis was placed upon services for men stationed at the base. This work is described in the article on United Methodist Women and in the letters from the directors of religious education.

Due to space restrictions, the next scene of the mission drama must swing over much mission activity to the year 1960. The Reverend Leon Couch instigated the sponsoring of a Korean student, Joon Kwan Un, at Duke University. A scholarship, funded jointly by the church and the Woman's Society of Christian Service, made it possible for this gifted young man to secure his master's degree in theology at Duke and his doctorate in theology at Pacific School of Religion in Berkeley, California. Saint Paul gave him much more than financial help. The members invited him into their homes, and he was made to feel that Saint Paul was his home.

The president of the Woman's Society of Christian Service at Saint Paul when this project was undertaken was Mrs. W. Robert Johnson. She and her husband treated this Korean student as a member of their family, not only giving him much financial aid, but repeatedly bringing him to their home, involving him with Saint Paul Church, surrounding him with love, and supplying many personal needs.

This relationship has continued since that time, including a visit to Korea by the Johnsons to see Dr. Un, who had returned to a teaching position at the

seminary for much less money than he would have received here in America ($90.00 a month!). Since then, Dr. Un has served as pastor of the oldest Methodist church in Korea, and is currently carrying major responsibilities at Yon Sei University in Seoul. He, his wife, and their son who is a student at Methodist College in Fayetteville, recently visited in the Johnson's home. Dr. Un was warmly greeted at Saint Paul where he attended church on Sunday. He has promised to try to return for a visit to Saint Paul in about three years.

Dr. and Mrs. George C. Megill, Missionaries in Brazil.

A later scene in the Saint Paul mission drama is now being enacted on two different continents. In South America and Japan, the local church is providing partial support for five missionaries at three sites: Dr. and Mrs. George C. Megill (he is a former pastor of Goldsboro's Saint Luke Methodist Church) in Brazil; Miss Elizabeth Miller, Peru; and Rev. and Mrs. Robert Terhune, Japan. These projects were initiated by the United Methodist Women and later taken on by the church. A sum of $2,200 from the annual budget of Saint Paul helps to finance the work of these missionaries. The UMW gives additional help in a variety of ways. All the missionaries have visited Saint Paul during their "home assignments." The Megills first went to Brazil in 1962. He is a minister, has taught in the University, and served in other capacities. Mrs. Megill is active in all church activities. They keep in close touch with Saint Paul by visits and letters. Miss Miller showed slides of the school where she teaches to the UMW last year. When the Terhunes visited Saint Paul last year, their children thrilled our children by their accounts of attending school in Japan where they were the only Caucasians. In January, 1982, the Megills wrote: "Pray for us in our mission in Brazil as we pray for you in your mission in the U.S.."

The UMW and the church both participate in a variety of home mission projects. Some are assigned, but most are funded by freewill offerings that help to buy equipment for health clinics, clothes, food for migrant workers, etc. Last year, the total UMW disbursements, most of which was for missions, was $6,429.25.

The home mission program at Saint Paul has been traditionally carried on with much help from the church and its various groups such as the Sunday school classes, United Methodist Women, Methodist Men, and Methodist Youth Fellowship. During a recent four-month period, the associate pastor reported that the Jerusalem Fund and the Food Pantry had ministered to some 150 needy and transient persons in Goldsboro. Through this fund the church fed the hungry, helped provide housing, and bought medicine for the sick. These ministries were made possible by individual contributions. The Jerusalem Fund, started about 1970 under the ministry of Barney Davidson, has helped over 2,000 families.

Another Example of Missional Activity.

Bishop Paul N. Garber, Resident Bishop of the North Carolina Conference, representing the ministers and members of the Methodist Churches presents a pair of new shoes to Goldsboro's Mayor, Honorable Thomas R. Robinson. In this symbolic presentation in the minister's study of the St. Paul Methodist Church, the Mayor represents the 47 children of Wayne County as well as the remainder of the 1,252 children of the 43 counties served by the North Carolina Conference who received the gifts of new shoes.

The Bruce Thompson Fund also helps many people. In 1959 Mr. Thompson provided in his will for a trust fund to be set up and administered by Saint Paul to help the needy of Wayne County. The interest from this fund provided more than $28,000 this past year. This help is a great service of Saint Paul Church made possible by the generous gift of Mr. Thompson and the untiring and

dedicated work of the men who have administered the fund. A second fund administered in a similar fashion is the Mary Topka Fund. The trustees for the fund were named by Mr. Thompson himself. These positions are lifetime and self-perpetuating. The original board was made up of W. Frank Taylor, Cornelius J. (Cap) Best, Clennon Dees, J.D. Pike, Sr., and T.B. Dameron. Serving since the first board filled those positions have been Bruce Ellis (retired because of health); J.D. Pike, Jr., chairman; Gordon Weeks; George N. (Chubby) Peele; Dortch Langston, Jr.; and Joe Surratt.

As this book is about to go to press, Saint Paul is responding to a new mission. This church, along with nine others in the Goldsboro District, are helping with the resettlement of a refugee Vietnamese family of five which fled its homeland following the communist take-over and the reprisals of several years ago. The entire Goldsboro District will be involved to some degree in this project. The family consists of five brothers and sisters named Tran, ages 22, 17, 16, 15, and 13. Their married sister already lives in Goldsboro. Saint Paul's representatives on the coordinating committee for this project are Dr. Paul Edwards, Rev. Gray Southern, Mr. and Mrs. A.L. Tilley, and Dr. and Mrs. John Haverkamp.

Tran Family Birthday Party Oct. 1, 1982, at Saint Paul.

6 *A Saint Paul Missionary Family. (By Dr. and Mrs. Barden).* John Glenn Barden was born December 20, 1900, near Goldsboro, N.C. He was educated in the Goldsboro Public Schools, was graduated from Goldsboro High School in 1918, and entered the University of North Carolina at Chapel Hill that fall. He received the A.B. degree from U.N.C. in 1922, the M.A. degree from Teachers College, Columbia University in 1924, and the Ph. D. degree from Columbia in 1941.

As a child he attended Sunday school and church services at Salem M.E. Church, South, and later, Saint Paul M.E. Church, South, which he joined in 1918, while Rev. G.T. Adams was pastor. He professed faith in Jesus Christ as his personal Savior some years before, and while at the University of North Carolina was called to be a foreign missionary. He was accepted as a missionary by the Board of Missions of the M.E. Church, South, and commissioned to go to the Belgian Congo as an educational missionary in 1924. In 1926, just before sailing from New York for the Congo, he was ordained a deacon by Bishop James Cannon. He was accepted as a mission special by Saint Paul Church which supported him during his first term on the field. He was stationed at Wembo Myama and was director of education for the mission. It included three stations--Wembo Nyama, Minga, and Tunda--and all the village schools among the Otetela people.

The Bardens in Africa and Later at Appalachian State University.

Glenn returned to the States on furlough in March, 1930, and in September was married to Imogene Barrett. She was a 1924 graduate of Trinity College, now Duke University, and was director of religious education at Saint Paul Church from 1924 to 1927. After they were married they went to Teachers College, Columbia University, to pursue studies to prepare them better for work in the Congo. Imogene completed the requirements and received the M.A. degree in June, 1931. At the same time Glenn completed all requirements for the Ph.D degree.

They sailed from New York in July, 1931, and arrived at Wembo Nyama in early October. Glenn immediately assumed again his duties as director of education for the mission and supervisor of the Wembo Nyama Schools, including a boarding school for more than 100 boys, while Imogene spent some time in language study before starting her work with the station elementary school.

Both saw the great need for better prepared teachers, so a teacher training school was established by them with advanced students enrolled. Only two or three were girls and they were from the girls' boarding school. It was difficult because not only was it necessary to formulate a curriculum and build a small building for the class, but books had to be written or translated into Otetela, some from English and some from French. In addition Glenn had to teach all except music classes--some in Otetla, some in French, but none in English. Imogene taught music.

A new piano had been donated to the mission by the children of the M.E. Church, South, in the United States and had arrived just about the time Glenn and Imogene did. Before long Imogene had enrolled several boys in a piano class. One or two learned to play well enough to play for church worship services in the Wembo Nyama Church. No girls wanted to learn to play.

Operating a large boys' boarding school was quite a responsibility in itself. Dormitories had to be built, replacing those that had fallen into disrepair, and new ones added. Provisions for food and clothing had to be attended to. Gardens had to be planted and tended under supervision. Those and many other duties were accomplished with the help of a very intelligent and capable Otetela headmaster and teacher. Pupils had to be cared for when they were sick, and although there were a mission doctor and a registered nurse with native aides at the hospital, when an epidemic of any kind came, all the missionaries had to help under the doctor's direction.

In addition to the work with the schools, Glenn and Imogene had other responsibilities preaching the Gospel and telling the stories of Jesus in the churches in the Wembo Nyama area. Sometimes they were on trips that lasted a week or two visiting churches and schools. All trips were made on bicycles.

On October 30, 1932, a new blessing came to their Congo home when their first-born son arrived. He was born on Sunday morning, just as the church bell and drums were calling worshipers to Sunday school, in the mission hospital just across the street from the church, with two doctors and two nurses in attendance. Glenn helped, too. They named him Lawrence Edgerton but the Otetela leaders named him Shuku, Fadiala, Lunumbi, Ngondjola, Esambidishi Tshe. They called him Shuku for short and they all loved him. A few weeks later he was baptized by the head Otetela pastor, Charles Kimbulu, and one of the missionaries. He grew and developed normally and when he learned to talk, he learned English from his parents, Otetela and Kituba from the natives, and a little French from the son of a Belgian official who lived nearby and who came to play with him occasionally.

At the time Glenn and Imogene went to the Congo, the term of service was three years. But when the three years had expired, so many of their missionary colleagues were either on furlough or were scheduled for furlough that they, after prayerful consideration, decided to stay two additional years. At the Mission

Conference in April, 1936, Bishop Arthur J. Moore, who had succeeded Bishop Cannon, granted their request to return to the States. They hurriedly terminated their work, packed their belongings, and started for home in May. They reached Farmville, N.C., on July 6, and twelve days later their second son, Milton Barrett Barden, was born. They spent the rest of the summer at Imogene's sisters' home near Farmville. In the fall they moved to Snow Hill where Glenn taught in the Snow Hill High School for a year. The next two years were spent in Durham where Glenn taught in the Department of Education at Duke University and in New York, writing the dissertation for his Ph.D degree. After five years in the Education Department at Presbyterian College, Clinton, South Carolina, they moved to Boone, N.C., where Glenn was Professor of Education at Appalachian State Teachers College, and Imogene taught in the public schools. She retired in 1963 because of disability resulting from an automobile crash. In 1967 Glenn retired and is now Professor Emeritus of Education of Appalachian State University.

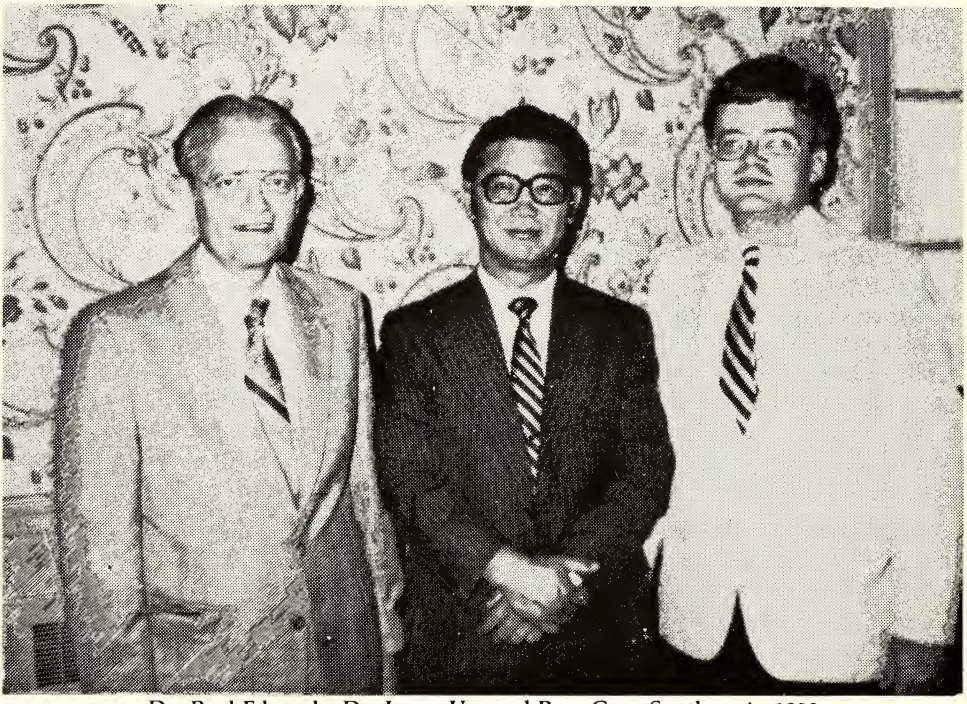
Although Glenn and Imogene were engaged in full-time education work, both found time for much work in the church. In Clinton, S.C., they were members of the Broad Street Methodist Church. Glenn was choir director and Sunday School teacher. Imogene was president of the Woman's Society of Christian Service and taught a Sunday school class. For two years after moving to Boone, in addition to teaching full time, Glenn served as pastor of a rural circuit, one year in Ashe County and one year in Watauga County. After giving up this work they were active in the Boone Methodist Church. Glenn served as a Sunday school teacher, superintendent of Sunday school, member of the choir, and member of the Administrative Board of which he was chairman for three years. Imogene was pianist and a teacher for the Sunday school. She was active in the W.S.C.S. and later in the United Methodist Women. Both have always sought to be active in the Master's service, no matter where they have been. They continue to make their home in Boone.

Their son, Lawrence Edgerton Barden, is a Methodist minister in Charlotte, N.C.

7 *Korean Minister* (*By Dr. James Un*). I was once told that there is a moment in one's life that could transform the past and the future of one's life experience. For me this moment was occasioned by the heartwarming relationship that I had with so many dear Christian friends of Saint Paul Methodist Church, Goldsboro, North Carolina. Saint Paul Methodist Church! This name bears full of good memories, love, and even home-sickness in my heart.

My relationship with Saint Paul Church was originated by a scholarship that the members of the Women's Society of Christian Service of Saint Paul Church established at Duke Divinity School. Dr. Robert E. Cushman, dean of the school, kindly made an arrangement whereby I was privileged to be the recipient of that scholarship. The scholarship meant a great deal to a minister-student who was from a land where war, poverty, death, and total despair were deeply penetrating. To me the scholarship was not simply a scholarship; it was a symbol of love and missionary concern of American Christians.

As I recall, it was sometime in the fall of 1960, I was warmly greeted by Mr. and Mrs. W. Robert Johnson (Mrs. Johnson was the the President of W.S.C.S.) who came up as far as Duke campus. It was the first meeting, but strangely I felt that I was accepted from the beginning as a member of the family and a member of Saint Paul community. The Johnsons took me down to Goldsboro. It was my first visit, but amazingly enough I felt that I was coming home. There were reasons for this inevitable feeling. They were the warm hospitality and care the Johnsons provided, the deep sense of brotherhood expressed by the Rev. Leon Couch and the very warm welcome extended by the members of W.S.C.S. and the congregation of Saint Paul community as a whole. Immediately Saint Paul Church and people in it became my home church and brothers and sisters in my heart.



Dr. Paul Edwards, Dr. James Un, and Rev. Gray Southern in 1980

With the help of prayers and the scholarship continuously provided by the Women's Society, I was able to complete the Master of Theology degree in June, 1962. I interpret that as a great occasion, not because it was my achievement but a result of prayers and helps given by all the friends of Saint Paul Church, and especially care and concern given by the Johnsons on behalf of Saint Paul community for two years. I am greatly indebted to them all. This means that I am more indebted to God who made all these experiences and achievements possible.

After graduating from the Divinity School of Duke University, I headed for the West, not for gold but a higher academic degree. Pacific School of Religion, Berkeley, California, accepted me as a doctoral student on the basis of my academic record and of recommendation of Dean Cushman of Duke. It was a

harder experience that I went through for two years in California. But Dr. Charles McCoy, a North Carolinian, a Duke Alumnus and my major professor, was kind enough to make an arrangement for my wife, Aeh Sun, from whom I was separated for three years to come to join me in Berkeley in 1963. I successfully finished all the residence requirements in 1964.

Then there was a call from the bishop's office in Chicago that I was invited to be the pastor of the Korean Methodist Church in Chicago. After a long speculation, I finally accepted the call and became the pastor of the church, and served the church from 1964 through 1968. With the help of God and the congregation of the Korean community I managed to finish up the doctoral dissertation in 1968. The Doctor of Theology degree was granted upon me. It was a great honor for me.

However, 1968 was the year which imposed upon me a big decision to make as to whether to stay in the United States or return to Korea where my small service was perhaps more desperately needed. My wife and I came to a conclusion that God would be more pleased if we returned to Korea and served Him there. We returned to Korea in 1968. I became Associate Professor of Christian Education, Methodist Theological Seminary, Seoul. I was also appointed as the Director of Christian Education Research Center in 1969. All my young energy and passion for the renewal of the Korean church and Christian Education were rendered in this period.

In 1975 there came a rather surprise call from the First Methodist Church, Seoul City, the oldest Methodist church in Korean Methodism, that I become the senior pastor of the church. It was literally a difficult ministry, but it was a meaningful ministry that changed drastically my view of theology and even Christian education. I left the church in 1979 in order to resume the teaching ministry.

I became Professor of Christian Education, School of Theology, Yon Sei University, the finest private Christian institute of higher learning in Korea. Presently I also serve the University as University Chaplain.

In all these spiritual and academic pilgrimages, there has been the one definite experience that has been binding my life and thinking. It is the love and deep koinonia that I experienced coming from my dear friends of Saint Paul Methodist Church, Goldsboro. Saint Paul community and people in it will remain my home church and my brothers and sisters for the rest of my life and service.

Rev. Dr. Joon Kwan Un
Seoul, Korea

8 *Education: History of Saint Paul Sunday School.* (*By Kathryn H. Flynn*). Christian Education, through the Sunday school, has always been of great importance to the leaders of the Methodist Church. In 1845, C.F. Deems, G.E. Brown, and W.M. Jordan were appointed "a committee on the Sunday School." This date precedes "The Great Revival of 1849 in Goldsboro, so the thought is well founded that quality Christian education was one of the goals of the men and women who began Saint Paul.

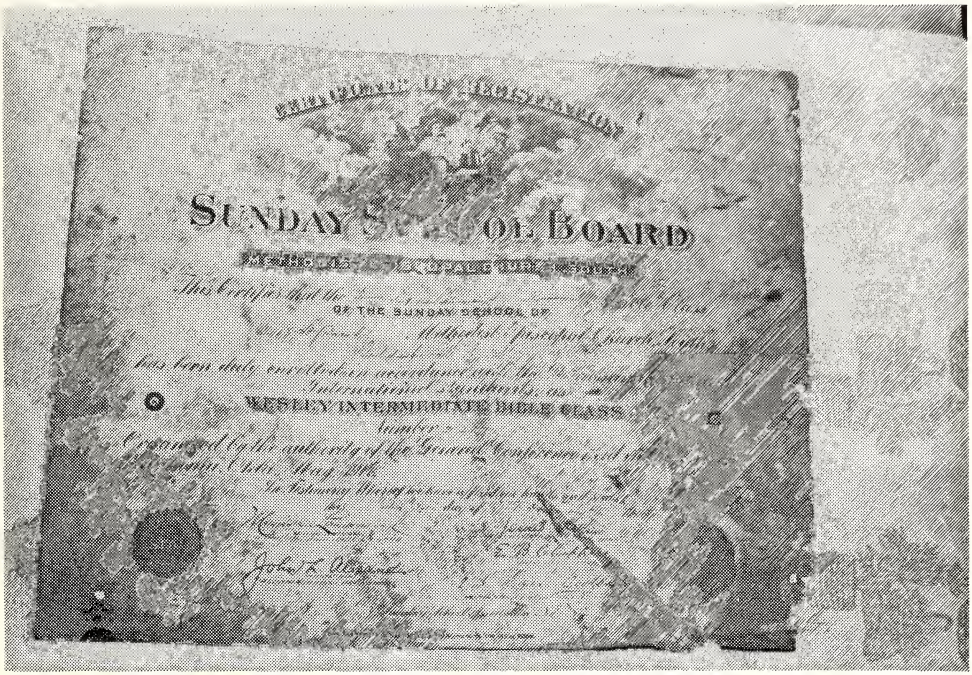
Vacation Bible School at Saint Paul; 1940.

In 1872, at Saint Paul on Spruce Street, under the direction of Mr. W.F. Kornegay, the Methodist Sabbath School was re-organized. Bible classes were being formed, competent teachers secured, and plans were being made "by which a Library filled with choice books might be purchased," according to the *Messenger*.

1875 marked the Anniversary Celebration of the Methodist Sunday school. To mark this event an outstanding program directed by Mr. W.F. Kornegay and described by the *Messenger* as being "the most unique and interesting exhibition of the kind ever witnessed." Fifteen classes were involved in the program, as well as banners, evergreen wreaths, and much singing and speech-making.

Vaction Bible School at Saint Paul about 1950.

Mr. Kornegay was superintendent of the Sunday school at Saint Paul and a leader in the Sunday school movement throughout the New Bern District. He was elected president of the New Bern District Sunday School Conference in 1877.



Certificate of a Sunday School Class Found under Church during Renovation - February 1982.

The Sunday school program was quite varied. The *Goldsboro Messenger* reports many picnics in the country, fishing parties, and various social events that took place during this time. In December, the Sunday school would have its Christmas tree in the corner store of the Opera House. Later in the spring the children would go in wagons to their old picnic grounds near Smith's Bridge on the Neuse River. The Sunday school went on excursions by train to New Bern, leaving in the morning and returning in the evening of the same day. The cost was $1.00. At times a group from Edenton Street Methodist Church in Raleigh would come on an excursion to Goldsboro and "would spend the day visiting and enjoying the company of the congregation of Saint Paul under the shady oaks and elms on the grounds of the Wayne Female College," to quote the *Messenger.*

Following Mr. Kornegay, Mr. J.W. Bryan became superintendent of the Sunday school. He, too, was a devoted worker and a leader in the church throughout the district during the last part of the 19th century.

Throughout the latter part of the century Saint Paul Church supported a vigorous Sunday school. Some of the adult members of the congregation went out into the city and county to help organize Sunday schools in other areas. The Elm Street Chapel was affiliated with Saint Paul for many years and was begun as a Sunday school. Many of these Sunday schools, meeting in little school

houses, grew into churches and strong congregations. Two of these were the Saulston and Patetown Sunday schools.

The history of Saint Paul would be somewhat different if it had not been for the work of devoted Sunday school superintendents. In addition to those mentioned above, Mr. T.R. Robinson was also a tremendous influence in the growth and stability of the Sunday school. He was superintendent for 37 years. Under Mr. Robinson's direction, the church sponsored youth groups called the Epworth League and a children's group called Bright Jewels. Both of these groups served to teach about the missions of the church and the mission field. The Epworth League was an on-again-off-again group, but during the times that this group was disbanded, Mr. Robinson continued the work with a Young Peoples' Society. The minister's report in 1907 says, "A well-conducted young people's meeting-no Epworth League-meets regularly and is well-attended. It is a labor of love for Brother Robinson in which he is entitled to heartier support at the hands of the church than he has yet received."

ATTENDANCE AND ON-TIME PLAN

FOR

BEGINNERS', PRIMARY, AND JUNIOR DEPARTMENTS

St. Paul Methodist Sunday School

Teacher Blanche Parrott

Name of Pupil Elizabeth Mitchum

Residence Goldsboro, N.C.

Class No. 1918

DIRECTIONS FOR USING

Record each pupil's name on his card. All that come on time are given a seal to paste on one of the spaces indicated on the card.

If the pupil is absent or late, do not give him a seal.

A perfect record will show a full card and make a pretty souvenir. The idea, of course, is to see who can make a perfect record.

The verdict of all is: "These devices surely get results." You will want to order plenty of seals.

SMITH & LAMAR

DEPARTMENT OF SUNDAY SCHOOL SUPPLIES

NASHVILLE, TENN. DALLAS, TEX. RICHMOND, VA.

In 1908 Saint Paul's minister, E.H. Davis, describes the Sunday school as forming a "large part of Saint Paul's best equipment." The Baraca Class, which is still a part of the present Sunday school organization, was formed as well as The Pastor's Class.

The growth of the Sunday school is also substantiated by the report of Rev. D.H. Tuttle in 1911. "There is a demand for more Sunday school room at Saint Paul and steps are being taken to enlarge." Things moved along slowly, bids were handed in, and in 1912, it was thought the addition would cost $10,000.

The usual time for Sunday school to meet was at 4 o'clock on Sunday afternoon. The group met at the Kornegay Building until November of 1886, when it moved and met in the church. The meeting time was kept in the afternoon until the summer of 1910 when the Sunday school hour was changed to nine o'clock in the morning. This caused a decline in the attendance. Attendance dropped in the summer each year and was noted in the conference reports. N.H.D. Wilson noted "Just now the heat of the summer make pastor and people, too, I fear, loth (sic) to make much special effort, but I am trying to gather up the tangled ends so that during the fall months we may make an earnest efort (sic) to put the church in shape for the inevitable change."

Rev. Wilson also reported that the Sunday school attendance and learning should improve when the children were divided into grades. He also initiated a forerunner of the children's sermon with the "Junior Congregation." "This is an organization of the children between the ages of six and fourteen. There are about 100 children in this group. The pastor preaches a short sermon to them every Sunday morning. They are interested and active."

Evidently the cooler weather and the increased interest in the children by the pastor did please the congregation and the attendance grew. A new room had to be prepared "for the wee ones, and we believe that the class will prosper as never before."

The church continued to grow and prosper. In 1920 "increased facilities are being provided for better classwork. Two additional rooms, a kitchenette, and social hall is now being constructed for which about $8,000 has been subscribed."

In 1921 four new rooms had been completed. One of them, the Men's Bible Class room was occupied for the first time the morning of January 2, 1921. The room had a seating capacity of 100 and the class was determined that it should be filled each Sunday. The goal was set for 500 in actual attendance for the Sunday school that year.

Even those new facilities were not sufficient for the expanding congregation. For the next year with an attendance of 430, plans were made for still larger "material equipment."

The first mention of Vacation Bible school was in 1927. It was a four-week program with an attendance of 287. Instruction was in Bible drills, civic loyalty, "and other various acts as well as training in the workshop."

The plans for an educational building were being drawn by the Board of Church Extension and a committee was nominated to handle the building plans. This building was greatly needed as many classes were being held in a small space. The attendance was well above 400 and "We have all we can handle in the present building."

After the move into the new building in 1929 the average attendance soared to over 500 and the church leaders hoped for 600 in the future. In 1930 Mr. Ray Armstrong became a teacher for the Young Men's Class and remained one of their teachers until his death in 1975. The class has been renamed the Ray Armstrong Class.

The education program at Saint Paul continued to be of concern to the succession of excellent ministers who served the church. In the pastor's report at each Quarterly Conference the interest or lack of interest by the young people in the Epworth League is noted, and attendance at Sunday school and the decrease of it in the summer and the pastor's work with the children is reported.

A major Sunday school activity in 1935 was the raising of $600 by the Church school. This was done by collecting a "bushel of pennies" and was half of the interest on the debt on the educational building. Classes from the nursery department to the adults were involved. A marked increase in interest in the Sunday school was noted after it had been closed due to the polio epidemic of 1935.

The Second World War brought an influx of men into Goldsboro and Saint Paul. The congregation responded by inviting the men into their church and their homes. The attendance at the adult Sunday school classes grew with new members and visitors here for a short time.

In 1951 the congregation of Saint Paul helped in the formation of Saint Luke United Methodist Church. Many people moved their membership and were responsible for the growth and success of that fine church.

In 1964 Saint Paul had grown to such a degree that a new educational building was built. This building holds 13 classes from the nursery through the Wesley Bible Class, a class for older ladies. It also contains a fellowship hall and huge kitchen.

At present the Saint Paul Sunday school is composed of 23 classes, 11 adult and 12 children's. Material is ordered from Cokesbury Publishing Company, the Methodist press. A history of each Sunday school class and of the different areas of the Sunday school is found elsewhere in this book.

In its first century Saint Paul has been a leader of the North Carolina Conference. Its men and women have held positions of responsibility and given devoted service to the glory of God and the growth of His church. As we look to the second century, let us remember the words of Saint Paul . . .

"It is not to be thought that I have already achieved all this. I have not yet reached perfection, but I press on, hoping to take hold of that for which Christ once took hold of me. My friends, I do not reckon myself to have got hold of it yet. All I can say is this: forgetting what is behind me, and reaching out for that which lies ahead, I press towards the goal to win the prize which is God's call to the life above, in Christ Jesus." Philippians 3:12-14

9 *Finances.* By many standards, Saint Paul is not a wealthy church. It usually operates on its budget with a very narrow margin, but somehow, miraculously, meets its obligations at the end of the year. Seldom has there been

time when the church was out of debt for building projects. On the other hand, the records abound with items which show Saint Paul to be a caring, sharing church. Accounts show money being given to the poor and needy; to schools and colleges; to new churches; to missionary causes; and to disaster areas. With a few exceptions, the local program has operated on a minimal amount, and repairs and building needs have been met by a minimal expenditure.

The methods of raising the money have changed drastically during the last century. The trend has been from one of assessment, to one of public pressure, to the more recent one of "the cheerful giver" who participates in the budget-making process, who is educated to what an effective ministry costs, and who is encouraged to support it to the degree that he can.

In the early days the church depended much more on fund-raising projects than is done today. However, minimum budget needs were met by member *assessments*. We quote from the newspaper of April 1, 1886: "The question as to the best method of collecting funds for the pastor's salary and for incidental expenses is a perplexing one to many, if not most, congregations. Our Methodist friends in this city have adopted a plan which we think a capital one and which, we understand, works very satisfactorily. The amount assessed against each member is divided into ten parts and about the first of each month a collector calls in person upon the member for the part then due . . . Mr. William A. Brand is the collector for Saint Paul Church and he makes an energetic and efficient officer."

A second method is that described by finance chairman John W. Thompson as told to him by his grandfather. It is sometimes known as the "lifting" method and was often used to pay off a debt. It went something like this. After the pastor's sermon, the finance officer took charge and asked: "How many can give $3,000. . .$2,000. . .$1,000. . .," until, by public announcement, the needed amount had been lifted.

Some of the assessment method is still with us in that the conference assesses the church for a given amount to support benevolences and conference concerns. This amount is added to a figure derived by the finance committee for the local program. The total is arrived at cooperatively by the various areas submitting requests to the finance committee which are examined in the light of the amount needed for an effective ministry combined with the economic situation and the capital needs of the church. The committee then prepares a tentative budget which is presented to the Administrative Board for its approval.

In recent years the money to meet this budget has been raised in the following stages. First, there was an every member canvass by a team of visitors. This was followed by the Pony Express method in which a saddle bag was carried to a single member who, in turn, passed it thus reaching the church membership. The method currently being used begins with an educational program, followed by a Sunday when members may place their pledge cards on the altar. This is completed by team visitation of all who have not pledged.

A comparative study of three budgets provides some interesting data. The budget for 1981-1982 is shown along with that of 1935-1936 and of 1910.

End of Year Report, 1981

RECEIPTS	Budgeted	Actual
Benv. & Conf.	$244,833.61	$257,104.80
EXPENDITURES		
Benv. & Conf.	51,946.25	51,946.25
Salaries	112,926.36	115,111.72
Maint. & Utilities	55,150.00	54,738.16
Office & Kitchen	11,250.00	14,561.22
Educational Program	8,331.00	8,570.30
Other Prog.	4,230.00	4,577.46
Non-Budget	1,000.00	2,015.95
Grand Total	$244,833.61	$251,521.06
Balance on Hand:	$5,583.74	

Budget for 1935-1936

Benevolences	$1,200.00
Pastor	3,300.00
Presiding Elder	300.00
Financial Secretary	1,020.00
Choir, Music & Organ Upkeep	500.00
Janitor	364.00
Telephone, Lights, Water, Gas	400.00
Building Repairs	200.00
Insurance	300.00
Parsonage Debt	631.00
Office Supplies	200.00
Miscellaneous	600.00
Grand Total	$9,015.00

(Apportionment of $300 for Methodist Orphanage to be raised by 5th Sunday offerings.)

Note: The 1935 Budget was found in a notebook of Mrs. L.D. Giddens, mother of Mrs. O. F. Dumas.

STATISTICAL REPORT.

To the Statistical Secretary:

Report of St Paul *Church*
of " " *Charge*
New Berne *District, North Carolina*
Annual Conference Nov 30 1910

Local Preachers	2
Members, not including Local Preachers	654
Total Members and Local Preachers	654
Additions on profession of faith	82
*Additions by certificate and otherwise	45
†Removals by certificate, death and otherwise	33
Infants baptized	8
Adults baptized	52
‡Number of Societies in the charge	1
Number of Houses of Worship owned	2
Value of Houses of Worship	$2850.00
Indebtedness on Houses of Worship	$
§Number of Parsonages	1
§Value of Parsonages	$950.00
§Indebtedness on Parsonages	$
Value of other Church Property	$2000.00
Money expended for building, repairing and debt paying on Churches and Parsonages	$299
Number of Churches damages or destroyed	—
Amount of damages	$ —
Amount of Insurance carried	$1850.00
Premiums paid	$. 76.00
Collections on losses sustained	$.
Number of Subscribers to Raleigh Christian Advocate	76

D H Pruitt Pastor

* Include in this all that have been added to your charge by certificate or by transfer of a church, or part of a charge, or in any other way than on profession of faith.
† Include in this all that have been removed by certificate, death, withdrawal, expulsion, or by the transfer of a church, or a part of the charge, or in any other way lost to your charge.
‡ Organized congregations in the charge.
§ Not including district parsonages.

FINANCIAL REPORT.

To the Financial Secretary:

Report of St Paul *Church*
of " " *Charge.*
New Berne *District, North Carolina*
Annual Conference Nov 30 1910

OBJECTS	ASSESSED	PAID.
Presiding Elder	250	250.00
Preacher in charge	1800	1800.00
Bishops	43	43.00
Conference Claimants	109	109.00
Foreign missions	254	254.00
Domestic missions	250	250.00
Church extension	131	131.00
*Education	179	179.00
~~Dea Con Expenses~~ " Special		135.00
Methodist Orphanage	180	301.50
Specials for Missions		
American Bible Society		21.47
Superannuates' Endowment Fund		5.00
† Total raised for all other purposes		934.40
Total raised for all purposes		5576.72

D. H. Pruitt Pastor.

* In this, both in assessment and in payment, include amounts for both General and Annual Conference Board of Education and Paine Institute.
† In this include all moneys raised in the Sunday School, by Epworth Leagues, by Woman's Foreign, Woman's Home and Juvenile Missionary Societies, for Building and Repairing Churches and Parsonages for Insurance Premiums, Incidental Expenses, Poor, and by the Church in any way, and for any purpose except for the objects regularly specified on this page of the report.

Sunday Schools, Epworth Leagues, Women's Societies.

To the Sunday School Secretary:

Report of St Paul *Church*
of " " *Charge*
New Berne *District, North Carolina*
Annual Conference, Nov 30 1910

Number of Sunday Schools	2
Number of Officers and Teachers	36
Number of Scholars Enrolled during the year	381
Amount collected by S S for Missions	$15.00
Amount collected on Children's Day	$2.50
Amount Collected by S S. for other objects	$298.90
Total amount collected by S S	$338.90
Number of Senior Epworth Leagues	—
Number of Members	—
Number of Junior Epworth Leagues	—
Number of Members	—
Total League Members	—
Amount collected by Leagues for Missions	$ —
Amt collected by Leagues for other purposes	$ —
Total amount collected by Leagues	$ —
Number of Woman's Foreign Miss Societies	1
Number of Members	78
Amt. coll'd by Woman's For Miss Society	$182.47
Number of Woman's Home Mission Societies	1
Number of Members	90
Amt coll'd by Woman's Home Miss Society	$144.36
* Number of Juvenile Missionary Societies	1
Number of Members	94
Amt coll'd by Juvenile Missionary Societies	$117.75
Total Amt raised by all the Miss Societies	$444.58

D H Pruitt Pastor.

* Other than the Societies in the Sunday School.

7-4

Financial Report, 1910.

10 *Church Women United and Saint Paul United Methodist Women. (By Mrs. James Temple).* Of the twenty women who met in the home of Mrs. Clyde Crawford in the late thirties to plan a Goldsboro Unit of United Church Women, only one, Mrs. John Hicks from Saint Francis Episcopal Church, survives today. It is largely from her memories that we were able to learn of the early days of this movement in which the women of Saint Paul have played a vital part.

To this first meeting came the wives of the pastors of the various denominations and churches in the city. Plans were made there for the first May Fellowship Day Celebration. Prior to this, Goldsboro church women had been observing the World Day of Prayer under the leadership of Mrs. O. M. Brendle from the First Baptist Church. It is interesting to note that the speaker of this May Fellowship Day was Mrs. Hal Armentrout, an active member of the Women's Society of Saint Paul Church.

In 1944 the North Carolina United Church Women was organized and the Goldsboro Unit became a part of it. During those early years the members were encouraged to join in service projects aimed at feeding the hungry and supplying clothes for those in need.

In 1953 the Goldsboro unit established a kindergarten for underprivileged children. Among the first to volunteer to sponsor a child was the women's organization of Saint Paul. Not only did the women become involved, but old records show that the Wesley Fidelity Sunday school class and the T. L. Ginn Sunday school class adopted a child. Sponsors paid $95.00 during the year and assisted in serving free lunches which were prepared by the various church circles.

A letter dated May 24, 1954, written by Mrs. M. B. Andrews, then Secretary of Church Social Relations of the Woman's Society of Christian Service of Saint Paul, stated that in addition to the tuition fees, food and clothing had been taken to the sponsored child's home along with fuel and medicine. She said that the response of the women "has been most gratifying."

Saint Paul women continued to support this worthwhile project during the twenty years it served the children of Goldsboro. In 1974 when the state public school system began to open kindergartens of its own, that of the United Church Women closed.

Through the years our Methodist women have played an active role in this movement. The doors of this church have always been open for board meetings and for celebrations of the three special days sponsored by Church Women United: World Day of Prayer, held on the first Friday of each March; May Fellowship Day on the first Friday in each May; and World Community Day celebrated on the first Friday in each November.

Among the most important projects in which the women participated are the Church World Service clothing and blanket collections, the collecting of cancelled stamps for world hunger, and the migrant ministry in North Carolina.

Twice each year hundreds of pounds of good, used clothing and hundreds of warm blankets have been given by our women. These are distributed all over the world --- wherever there is a need. Hundreds of health kits, sewing kits, school kits, layettes and rolled bandages are prepared by Saint Paul United Methodist

Women as they join in the work of Church Women United. Each year they add their pennies and their prayers to those of other women around the world as they contribute to the Fellowship of the Least Coin.

Saint Paul has contributed at least four presidents to the local movement . . Mrs. W. A. Cade, Miss Alma Bizzell, Mrs. A. G. Pelt and Mrs. James Temple. In addition to these, many others have given hours of service in various offices and on committees. As this is written, Mrs. Franklin Bennett is completing her second year as Ecumenical Celebrations Coordinator and Mrs. W. W. Miller is serving as representative on the Board of Managers.

A Union of Five Churches

IN THE

Week of Prayer.

BEGINNING JANUARY 8TH.

Monday evening, First Baptist Church . . . . . "Confession of Sin"

Rev. F. W. Farries.

Tuesday Evening, St. John M. E. Church . . . . "Consecration of Life"

Rev. J. W. Rose.

Wedn. Evening, Presbyterian Ch . . "Outpouring of the Holy Spirit"

Rev. F. D. Swindell.

Thurs. Evening, Second Baptist Ch. . . "Evangelization of the World"

Rev. S. T. Moyle.

Friday Evening, St Paul M. E. Ch . . "Evangelization of Goldsboro"

Rev. W. C. Newton.

All the people of Goldsboro are earnestly requested to give a week of evenings to prayer. Praying unitedly we shall obtain an abundant blessing.

Found in Bible owned by
Mrs. D. W. Cobb (Annie Cobb)

SECTION EIGHT

Working In Groups

SUNDAY SCHOOL: CHILDREN'S DEPARTMENT

The oldest and probably the most effective kind of group in the church is the Sunday school. Saint Paul has classes for all ages and interests of its members. Many classes have provided the editor with histories of their groups. Because of lack of space, much material could not be used in the book, but will be preserved in the Saint Paul archives.

1 *Nursery Department: 1940-1968* (from a taped interview with Mrs. James Smith by Mary Hester Hunt Powell, 1982). Louise Rocquemore was superintendent of the Nursery Department, located where the music room is now, in the 1940's. In 1948 Mr. Charles Smith gave $25 to be used in improving the nursery. This was at the time of the polio epidemic.

I helped in the nursery in 1949 while my daughter was in that group. In 1950 Marmee Smoot asked me to go with her to a training session at Saint Paul. That night at the meeting, she asked me if I would serve as superintendent of the nursery because Mrs. Rocquemore was moving away.

At that time only a few small children were coming to Sunday school, who were under two years of age. There were in the room a large piano, paper drapes, a large table, and chairs. Virginia Ward and Martha Plunkett helped handpaint curtains, and we rearranged the furniture. The bathroom was down the hall with only a standard-sized water closet in it. Margie Cameron and Miriam Bennett were helping me. We replaced the piano with a record player so we could play music in keeping with the age of the children.

One day Mr. Dave Pike came in and said, "I understand you need some improvements in the nursery. I am so glad you are working in here. What do you need?" I told him we needed a juvenile bathroom accessible to the nursery. This change was a big help for the children. We shortened the table legs, cut the door in half so we could let the children in and out safely, made toys out of scrap material, secured some scatter rugs so we could sit on the floor with the children. A man in the church made us some low chairs from a picture, and I used an old sewing machine as a desk. Graves Lewis was responsible for getting fans for us, and an air conditioning unit soon followed. This was quite a controversial item.

We had prayers, songs, and stories. I encouraged the parents to help, and we had no trouble getting teachers then.

Each Christmas my husband would buy a tree for the nursery. The children would help decorate it with strings of popcorn. After Christmas we would take it out in the yard for a bird tree.

One year in Bible school we put money in a real shoe to buy shoes for a crippled child. When the children saw the child wearing the shoes they had bought, they had a new feeling and insight.

In 1953 we had the largest Bible school in town, and the News Argus made our picture for the paper.

I always delivered the Sunday school literature to the children at home, just as all the teachers did at that time, and went to see them when they were sick.

When our class went on an outing after Hurricane Hazel, we would stop by the church and have a prayer for the safety of the men working to rebuild the church tower.

I remember little conversations with the children. One little boy was playing with a telephone, held it to his ear, and said, "Mrs. Smith, if I had a telephone with a long line, I would call Jesus real often." I said, "Let's pretend our line is going out so far we can't see the end of it. When you want to talk to Jesus, if you don't have a telephone, just hold one hand up to your ear and the other one to your mouth, and Jesus will hear everything you say."

The training of a child starts when he is born. Supervised play leads to creative learning, so we played with the children in order to teach them. Having animals such as baby chickens and guinea pigs in class taught them kindness.

In 1952 we opened a crib nursery. Martha Ivey Griffin and Phyllis Lucas worked in it. Some years later the Dumas family equipped this room as a memorial.

The starting of Christian Worker's school in 1953, was a blessing for the teachers and parents. It helped all of us to be better teachers and better members of the church.

In 1964 four of us from Saint Paul attended a laboratory school for five days in Rocky Mount. The children in the Sunday school at that church were the students for our sessions of Bible school under an experienced teacher. New, innovative literature was being introduced. After this time, there were lead teachers in the departments under a division superintendent. This was also about the time we moved into our new building. Later, the crib nursery had paid help, Mrs. Davis. We separated the nursery children from the older ones. Annabel Wells took the two-year-olds, and Fannie Coward helped me with the three-year-olds. In 1968, after eighteen years with the nursery, I had to resign for health reasons.

Everything I did is etched in my memory because it was one of the most joyful times of my life. I was not only working with my child but with other children from all walks of life--children who didn't have the opportunities with which many children had been blessed. Working with children brings out the best in people. I loved every minute I worked with them.

2 *Beginner and Kindergarten Departments: 1918-1971* (By Mary Hester Hunt Powell). The Beginner Department was located in a room under the balcony of the church annex where Mrs. Virginia Kendall taught for many years.

Mrs. E.C. Crow, Sr., began to teach in 1919, and after Mrs. Kendall retired, Mrs. Crow was superintendent until 1945, when she retired. During this time the Beginners' room was in the new building.

In 1931 a recent college graduate, Bessie Barham, and Marmee Smoot began to help Mrs. Crow. These two energetic and capable people continued their

service as superintendents and taught several generations of children over a period of approximately forty years.

Sunday school began with coloring, play, or handwork. Teenage girls helped with these activities. The circle followed. Mrs. Smoot played, and a story followed the singing.

Around 1940 the Beginners Department became the Kindergarten; Cradle Roll became Nursery Department; children of both sexes were placed in classes according to their grade in public school; and Epworth League became Methodist Youth Fellowship.

In 1949 Dorothy Warrick began teaching the four- and five-year-olds and after thirty-three years continues to teach. When Mrs. Smoot retired, Bill Andrews joined Dorothy and is still teaching.

Rosa Mae Southerland began to play for the classes in 1951 and is still serving faithfully. In 1952 a folding partition was installed in the large kindergarten room, where the present office complex and library are now, to separate the four- and five-year-olds. Marmee Smoot took the four-year-olds, and Bessie Bell took the five-year-olds. Margaret Motley began to accompany the singing when the group was divided, and Elsie Smoot started teaching.

Vacation Bible school was an exciting time for these young, enthusiastic children in the 1950's.

Marmee Smoot retired in 1971, leaving a 40-year legacy of love and loyalty. During the years, many other capable and dedicated teachers have served to continue the Christian nurture of the Kindergarten classes.

3 *Primary Department: 1918-1940* (written in the late 1940's by Blanche Egerton Baker).The Primary Department of the Sunday school of Saint Paul Methodist Church was organized about 1918, or perhaps a little earlier, with Miss Hattie Griffin as superintendent. In 1920 Miss Griffin was leaving Goldsboro, and Mrs. Robert E. Stevens, then a bride of one year, was asked to take charge of the department.

Mrs. Stevens was superintendent for the next 23 years, when she felt that the time had come for her to give up the leadership. Mrs. W.A. Cade, wife of the pastor, accepted the office and was in charge for the next two years with Mrs. Stevens serving as a most efficient secretary. After the Cades left Goldsboro, we were very fortunate in securing Mrs. Louis Jarmon as superintendent of the department.

The entire department was located in one little classroom, so small that the children were all over each other. For a musical instrument the department had an organ, said to have been the first one ever bought for Saint Paul Church.

A year or two later the room now used as a choir room opening into the sanctuary of the church was built for a classroom for the Men's Bible Class, and the room built over it was given to the Primary Department. This was a wonderful improvement. Mrs. Stevens and Mrs J.V. Riley, who was pianist for the department, began to consider the wild and extravagant idea of getting a piano for the department. The board of stewards thought it was impossible, but not those two. They went to work, solicited funds from various church members,

encouraged the children to bring contributions, served suppers, made personal contributions, and in an incredibly short time the Primary Department had a piano.

Mrs. Stevens then thought of presenting Bibles to the children when they were promoted to the Junior Department. The board considered this an extravagant idea, saying they were sure every family in Saint Paul Church had a Bible. But contributions from a few interested members of the church made it possible for the first few years. Later the Bibles became a regular part of the church budget. The plan spread to the Sunday schools of other local denominations, and as far as I know, Mrs. Stevens is probably the one who set the idea in motion in all Methodism, for it is now a regular part of the program of our Sunday school literature.

Meanwhile the department grew until the new room was full. When I became a member of the teaching staff about 1924, an attendance of 75 to 80 children in that room was not unusual. There were sliding doors to divide the room into three classrooms, and when these doors were drawn back for the joint session, the children remained in their seats. The entire room was already full.

All this time Mrs. Stevens conducted parties, picnics, sewing classes, Easter egg hunts for the children, and at the same time for six or seven years was leader of the "Bright Jewels" which was made up mostly of the primary children. Under her leadership the Bright Jewels of Saint Paul led the North Carolina Conference and brought home from the conference all the banners.

Saint Paul Sunday School, Primary Department - 1956

Mrs. Stevens then had another thought. Wouldn't it be a good idea to have a supper meeting for the teachers and workers of the entire Sunday school? She suggested it to the staff of our department; we went to work and furnished, prepared, and served the first Church Night supper, with the officers and teachers of the Sunday school as our guests. The custom has never been dropped.

When plans to erect a new Sunday school building began to be discussed, Mrs. Stevens proposed to the teachers and children that they might like to bring donations for the new building. At the next White Christmas program, the Primary Department laid on the altar the first contribution ever made for the new building, fifty dollars in gold.

The building at last completed, the Primaries moved into their beautiful department. We had a superintendent, pianist, secretary, and seven teachers. We needed curtains, pictures, and tables for the auditorium and classrooms. As usual, with Mrs. Stevens leading and the rest of us following, we offered to serve any and every supper that any organization of the church might want, including all the Church Night suppers. The profit wasn't much, since for a long time the price of the supper was fifteen cents a plate, later raised to twenty-five cents, but we paid for the furnishings and many attractive and useful children's books.

4 *Junior Department: 1950-1964* (By Mae Murray). On April 2, 1950, during the ministry of Dr. Allen Brantley, our family joined Saint Paul Methodist Church, and soon after I accepted the responsibility of teaching in the Junior Department with Mrs. J.W. Ward, as superintendent, and Miss Hattie Dewey, as secretary and treasurer.

Saint Paul Sunday School, Junior Department - 1956.

At a monthly luncheon meeting held in one of the teachers' homes plans were made, discussions held, and solutions to problems that may have existed were explained. Mrs. Ward's theory was that it was not enough to be thoroughly prepared in teaching the lesson material, but also that the teacher possess love, devotion, and understanding as well, of which she gave so much.

The Bible was important and certain portions were given to the children to be memorized while in the Junior Department. Selections included: The Lord's Prayer, Psalm 23, Ten Commandments, Psalm 100, The Twelve Disciples, Psalm 121, The Christmas Story, Seven Words, Apostle's Creed, The Beatitudes, Books of the Bible, I Cor. 13.

In September a banquet was given for students being promoted to the Intermediate Department. This was the high light of the year and a Methodist Hymnal was presented to each student.

Twins in the Junior Department about 1950 [Ellisons, Thompsons, Bells, Motleys, and Tilleys]

Bible School was a real happening held after the schools closed for the summer. Much was accomplished during these two weeks which ended with a grand exhibit, program, and picnic for the children and parents. The students learned of John Wesley through wood burning, painting, drama, and other activities in relation to the Bible and the application thereof.

Mrs. Ward served as the superintendent for twenty-five years. She was honored by the teachers who had served during her time at a special luncheon upon her retirement on August 30, 1964. Miss Hattie Dewey also had given forty years of Christian service within the Sunday school and church.

5 *Intermediate and Senior Departments:* It is regretted that circumstances prevented the inclusion of articles about the intermediate and senior departments. Some of the activities of these fine departments may be learned from the articles written by the directors of Christian education.

SUNDAY SCHOOL: ADULT CLASSES

6 *Baraca* (By W.A. Whitmer) The word *Baraca* derives from the Hebrew word "Berachah" meaning "Blessing." It was originally an international and interdenominational organization of young men's Bible classes.

The Baraca Class #18144 of Saint Paul United Methodist Church began early in the twentieth century; the exact date is uncertain. From the Quarterly Conference minutes by Pastor E.W. Davis, November 30, 1908, there is the notation: "Baraca Class organized recently." Two former members, W.E. Johnson and D.C. Cogdell, advised that they joined the class in 1906 and 1905 respectively.

This picture was probably made in 1911 or 1912, since the man in the front row center with his hands on his knees is Rev. D.H. Tuttle, pastor.

The name of this group is unknown. Picture is marked "Spence, 1916."

The first class roll that we have, October 1923, shows a membership of 90. Starting early in the 1920's, M.B. Andrews taught the class for eight years, skipped a year, came back, and taught for eight more years. Early in the 1930's the class had a membership of about 100. Because of its size the class was divided. Those thirty-five years of age and older remained in the Baraca Class; those younger were organized into The Young Men's Class, (name later changed to the Ray Armstrong Class.) The understanding was that as members reached thirty-five they were to move to the Baraca Class. (The histories of such arrangements indicate that this has rarely worked.)

By 1956 the Baraca Class had enrolled about forty. From that time the roll has slowly dwindled.

Baraca Class - probably in the 1920's.

For seventeen years, from the 1940's until into the 1960's, A.B. Hollowell was the class teacher. He was a devoted Christian, a fine and much loved teacher. In all, he taught some forty years including seventeen years at the Fire Department; his teaching, combined with Mr. Andrews' learned and forceful teaching, covered about 40% of the class's history. Other teachers, more recent and for shorter periods of time have been Durwood Wiggins, Frank Bennett, Elbert Ward, Hiram Cuthrell, David Rouse, John Chance, and Dr. John K. Wooten.

Until about twenty years ago most of the adult classes met together for an adult assembly before classes convened. Hugh Waldrop led the singing. He was also Baraca Class president. When joint assembly was discontinued, Mr.

Waldrop continued to be Baraca Class president and to lead the class singing. Mrs. Carl (Margaret) Motley, who played for the joint assembly, continued to play the piano for the Baraca Class and continues at present--in all she has played in this capacity in excess of thirty-six years. We are all much indebted to her for her fine contribution in music and other helps and suggestions. When we lost Mr. Waldrop, Mr. Luther Hollingsworth led our singing and was our president. Following his death, George Cline, John Chance, and W.A. Whitmer served short terms as president, and at present John Chance is the class president.

Baraca Class - about 1960.

Our class at the present time is very small. As we look back over the years, we recall fine fellowship and remember many fine Christian brothers and many inspiring lessons. We remember, too, that the class enjoyed contributing to many projects both within and outside the church. For example, in 1924 the class gave $17 a month to the Parent-Teachers Association for food for needy children. Another time, in 1951-1952, the class gave Saint Luke (newly organized church) $1,930. Although the class has always taken its Christian commitments seriously, there have been moments of humor. One incident which two of us (still remaining) recall with a degree of amusement was a morning when Mr. Waldrop who led our singing called three of us to come forward and join him in a quartet, "I'll sing the lead and you pick your parts." We started out vigorously with three basses. For the second stanza, one of the basses, Mr. C.U. Williams, changed to tenor and improved the situation slightly. Needless to say, there was no encore!

7 *Ray Armstrong* (formerly Young Men's Class: written by W.G. Crawford, April, 1982) Although I attended Sunday school classes at Saint Paul prior to 1926, I believe the first class that was called "The Young Men's Class" was organized about 1925. A group of six or seven men organized and began meeting in a small room on the southwest side of the building facing John Street and known as the pastor's study. I think Rev. Jim Daniels was our preacher and Sunday school teacher. He lived in the parsonage near the church, facing John Street. Some of the members were Marvin Thompson, Denver Crawford, C.C. Crawford, Shockley Gardner, Bert Griffin, Royall Spence, Wilson Moore, and myself.

After a few months we became crowded and moved over to the preacher's dining room. After a short time we moved to a house on the corner of John Street across from Saint Paul which Dr. Strosnider had just renovated. He let us use a long new room facing John Street. By that time we had changed teachers; Bill Frederick, a school man, took the responsibility. Bill was really good and we immediately began studying a book called *The Book Nobody Knows.* By that time our class had grown to great crowds. People who had never been to Sunday school came to hear Bill Frederick. That was a very enjoyable period.

The reason for so many moves was the lack of room in the church. We were building an educational building and we were looking forward to moving into the new building. As soon as it was finished in the fall of 1929 we, and the other classes, moved. We were very proud of this new building. Dr. H.B. Ivey was our new teacher. We also had others to help Dr. Ivey, including Jerry Jerome, county school superintendent, Bert Griffin, and a Mr. Graham.

Young Men's Class [Ray Armstrong] - Probably early 1960's.

We elected a new president each year. I recall only Marvin Thompson, Shockley Gardner, Henry Moye, Hugh Waldrop, and myself.

We moved into the first room on the left as you enter the building, now occupied by Dr. Edwards. About 1934 our membership had grown so much we needed more room, so we moved across the hall into a larger room with Mr. Ray Armstrong as our teacher. Henry Moye was then our president and in an effort to get new members, Henry announced that if we could reach a goal of fifty members present on a certain Sunday, he would treat us to a barbecue supper. After working very hard to get new members, the special Sunday arrived and we had exactly fifty persons present. We had the barbecue and a good time. A few Sundays later when Hugh Waldrop was president, he put on a drive to get one hundred members present. I have always thought if we had not had bad weather and a little snow, we would have had the one hundred there. As it was we had eighty-nine present, probably our best all time score. Mr. Armstrong was still teaching but had several helpers. Among them were Bush Andrews, E.C. Crow, Larry Lentz, Hugh Waldrop, Frank Sammeth, and George Steele Dewey.

Mr. Armstrong did the teaching by himself about twenty years. During the latter part of his teaching, he began calling on his helpers. After he gave up the class, E.C. Crow and the other helpers carried it on. I believe Frank Sammeth followed Ray as the main teacher.

We moved into our present room about 1950. About that time our class was invited to divide. We were to send all over forty years of age down to the Baraca Class. Several of us should have gone, but only Bruce Ellis, Hugh Waldrop, and a few others went.

Mrs. Georgia Cobb's Sunday School Class - 1920.

About the time Mr. Armstrong left us, we changed the name of our class to "The Ray Armstrong Class." There were two reasons for changing the name: one was that the name did not fit our ages; another, Ray had been teaching us for such a long time and was so faithful, we wanted to honor him.

We have had many good and faithful presidents and teachers. We now have a membership of about forty, many of whom attend regularly. We also have a good group of teachers including K.D. Pyatt, James Crone, Tom Robinson, Artie Banks, and Gordon B. Weeks. We have had only two secretaries during many years, Jim Horton and Robert Cobb.

8 *Wesley Fellowship* (from articles by Annie Stevens, Margaret Hatch, Lottie Waters, and Blanche Baker) The history of the Wesley Bible Class for women begins about 1910 when a group of young women was organized into the Philathea Class, later known as the Senior Philathea Class. The class met in a basement room under the present Jean Worley Chapel.

When the new Sunday school building was built, the class moved to a room in the basement of the new building. In 1965 it moved into the new education building.

T.L. Ginn Sunday School Class - 1950 or earlier.

The first teachers were Mary Davis Slocumb, Miss Mary Borden, Mr. J.W. Huffington, and Dr. Theodore L. Ginn. Dr. Ginn taught for about ten years. Immediately following his sudden death, the class was named for him.

Dr. Ginn was followed by these teachers: Eunice Bizzell Spruill, Mrs. F.B. McKinne, Miss Margaret Kornegay, Mrs. T.J. Casey, Mrs. Thomas L. Gillikin, and Mr. J.P. Scarborough with perhaps others between Mrs. Gillikin and Mr. Scarborough. The T.L. Ginn Class disbanded in the late fifties because of dwindling membership.

The T.L. Ginn Class contained the older members of the Philathea Class. The younger members of the class were organized into the Wesley Fidelity Class, which after operating for a number of years disbanded in 1977.

Philathea Class - Probably in the 1920's.

Exactly when the Wesley Bible Class was organized has not been determined, but it was an outgrowth of the Philathea Class. This class had nineteen members in 1965. It was, and still is, well organized. They meet monthly and pay dues from which to finance their activities such as O'Berry Center, Hope, Care, Salvation Army, Jerusalem Fund, and other church projects. They keep in touch with their shut-ins and do things for them. In their classroom they have memorials to Mrs. Mary Daniels and Leland Rooney, former members of the class.

9 *Wesley Fellowship* (By Helen Ward). The Wesley Fellowship Sunday School Class was organized in 1939 for young married women who were attending a class in the Youth Department and saw the need for a women's class.

Rev. W.C. Ball told the women that he would teach the class if five young women were interested. Charter members were Evelyn Andrews, Frances Creech, Mary Effie Swindell, Bernice Ward, and Edna Wilson.

The rapid growth of the class showed the need for it. Membership increased so that five successively larger classrooms in the Educational Building were renovated for its use.

By 1949 the membership had grown so large that two classes were formed. Members of the "sister" classes, the Fellowship and Friendship, have continued a close relationship through the years.

Class membership has fluctuated over the years. When Saint Luke United Methodist Church and Jefferson Street United Methodist Church were founded, some members joined one of these churches; membership increased when Elm Street Methodist Church united with Saint Paul.

Dedicated teachers who have guided the members include Mrs. C.F. Strosnider, Mrs. Marvin Cowell, Mrs. Bela Wilson, Mrs. O.H. Ray, Mrs. T. Frank Jones, Mrs. Dixie Overman, Mrs. Lema Moore, Miss Emma Lou Garner, Mrs. M.B. Andrews, Sr., Mrs. Connie Langston Grant, Mr. Durwood Wiggins, Mr. Frank Bennett, Mrs. Helen Ward, Mrs. Doris Ward, Mrs. Sarah Hall Horton, and Mrs. Daisy Holloman.

Regular monthly class meetings have been held in the homes of class members since the class was first organized. These meetings have enhanced the fellowship and work of the class. Sunday class time is reserved for study and worship, while most of the business is taken care of at the monthly meetings. These women have extended their bounds to share with others by responding to calls of service which enriched the Sunday school, the church, and the community.

10 *Friendship* (Thelma Johnson). Sometime in the latter part of the 1940's the Wesley Fellowship was divided into two classes. The history of this class noted that the class had grown so rapidly there was the necessity of a division. Virginia Ward and Rose Carroll Rice were chosen to draw names of their respective classes. Helen Crow submitted the name of Friendship for the new class. Rose was the first president of the new Friendship Class. Since our sister class retained the original name, the teacher, Mrs. Marvin Cowell, came to us.

Some of the charter members of this class were Rose Rice, Kathleen Bell, Helen Crow, Virginia Collins, Mary Davis, Elizabeth Davis, Gladys Derr, Elizabeth Gillikin, Rosa Lee Garris, Sallie Herring, Thelma Johnson, Rosa Mae Southerland, and Frankie Southerland.

Mrs. Marvin Cowell soon moved to Raleigh. She was followed by these teachers: Mrs. Bela Wilson, Mrs. M.B. Andrews, Sr., Mrs. J.W. Winslow, and Mrs. Emmett Williams.

In the late 1950's the T.L. Ginn Class disbanded and some of its members joined the Friendship Class.

Over the years we have had many mission outreaches. From the beginning we have supported an orphan at the Methodist Home for Children, sometimes continuing into college with them. Because of a policy change, later we sent

money to be used for any child. Some other activities include donations to Salvation Army, Rescue Squad, Foster Children, Saint Paul families, Flynn Home, Teen Challenge, Wayside Fellowship, India Fund, and Bibles for Brother Andrew.

We have had monthly class meetings where our class business was conducted. Sunday morning was used for teaching and worship. Money for our activities was made by an annual auction sale. Another activity was the annual birthday party. We celebrated everyone's birthday and they in turn contributed money according to age. Most gave much more to cover age! Our members are very generous with their gifts.

In 1977, members of the Wesley Fidelity Class joined the Friendship Class.

Friendship Class - During 1950's.

For long standing service as teacher may I point to Martha Winslow who was intermittently teacher for many years and was a much beloved teacher. She left a very special spiritual imprint on each of us. For the past twenty years, with only a few substitutes, Kathryn Williams has been our teacher. Her masterful teaching ability and inspired knowledge of the Bible has united us into a strong group where we go, with joy, to study and worship each Sunday.

The Friendship Class has, as of June, 1982, thirty-eight members on roll.

11 *Open Door Couples* (formerly Leon Russell Couples, by Ilamae Keen). We moved to Goldsboro in the fall of 1946, and we soon joined Saint Paul United Methodist Church. In July, 1947, we started our class with the help of Elizabeth Johnson, director of Christian service, and Mr. Leon Russell, minister. Later, in October, 1947, we organized with the following as charter members: Ilamae and Chester Keen, Louise and Alvis Powell, Eleanor and Wilton Hollowell, Mary Lou and Turman Alphin, Miriam and Frank Bennett, Margaret and Warren Hood, and Alice and James McClenny.

Our first presidents were Eleanor and Wilton Hollowell. Since we were a couples class, each officer was a couple. We named the new class "The Leon Russell Couples Class" in honor of our minister, Mr. Leon Russell. Our first teacher was Mr. R.S. Proctor. Mr C.U. Williams joined him as substitute teacher in the early 1950's.

The goal for our class was "To grow in Christian Fellowship and Spiritual Development." We followed the suggestion of Mr. Proctor to have on anniversary party each year in October. We are still continuing this anniversary party. In our first years, this party was quite elaborate with booklets or programs appropriate for the season. The meals and programs were very special and ones which we remembered.

Another suggestion of Mr. Proctor's was to start a class library. We bought religious books regularly, which were circulated among our members. A piano was donated to our class by Mr. and Mrs. John Parks. A member, Violet Rose, wrote this prayer of dismissal, "Lord, may Thy blessed truth abide in our hearts, and may our thoughts and words be acceptable unto Thee." We had this prayer printed and framed. It is hanging on our wall today and is used as our closing prayer.

The Ed Harrises left our class to join the Airboro church, which was a very small church then. Another couple who left our class to help a smaller church was Earl and Lanis Lockamy. These couples have been very active in their churches.

In 1950 Saint Luke Methodist Church was organized, and several of our members changed their membership to the new church. These persons who left our class have been outstanding leaders in Saint Luke Church.

Portions of a letter written on November 13, 1958, to our class bring to mind the emphasis placed on Sunday school at that time.

> "The Membership and Attendance Committee wants each of us to help increase our Sunday School attendance and membership. We are asked to visit or contact each member before Sunday School sessions during the month, invite them to come, and if necessary go by and pick them up. We are asked to canvass our block and list all persons with addresses who are not attending some Sunday School. Bring list on Sunday morning. This is one way *you* can witness for Christ. We are counting on *you*. Our goal is 500 by the first Sunday in December."

Our class projects have been many, always including the major projects of the church. We have made money for our projects by making and selling chicken salad, selling candy, and selling Christmas cards. Among our projects have been

the "Ten Dollar Club," donating money to the Methodist Orphanage, keeping the classroom painted, sanding the floors, buying and making drapes, and installing lights. A continuing project for years has been giving extra attention, love, and care to a shut-in.

Over the years many people have taught our class, some as full-time teachers and others as substitutes. They are as follows: Mrs. T. Frank Jones, Mrs. M.B. Andrews, Bush Andrews, Dr. Henderson Erwin, Ed Harris, Violet and Robert Rose, Frank Bennett, Mark Goforth, Vassie Balkcum, Dr. Gerald James, Dr. Sidney Schrum, Sgt. Ralph Savarese, Wilton Ward, Dr. David Alvey, Hiram Cuthrell, Matt Perry and Frances Gourley.

In the year 1965-1966 we changed the name of our class to "The Open Door Couples Class."

We have had a large and growing class for many years. In 1973 we had sixty-four members on roll. Our average attendance was from twenty-two to twenty-four. Many couples have moved from town, others have gone to other churches, and seven are deceased.

12 *Seekers* (By Betty Wilkins). The Seekers Sunday School Class was organized in the 1950's and met in the conference room of the American Savings and Loan Association across from the fellowship hall of the church.

There were about thirty members. Elbert Ward was the teacher.

When space became available, the class moved to the second floor of the fellowship hall. Teachers were rotated with each series of lessons and guest speakers were often invited.

The name "Seekers" was selected as most members of the class felt they were always "seeking" ways to come closer to God in their religious beliefs. It is an independent group that enjoys discussion and Bible study.

13 *One or Two Attend* (By Norman Edgerton, Jr.). The One or Two Attend Class was founded on a unique idea, that of members teaching the class from their own experiences or specializations. Sometimes outside teachers with special interests were invited to teach. The class consists of young adults.

The organizational meeting of this class was a dinner meeting held in the home of Dr. and Mrs. John Saidla late in September of 1963. Some of the early teachers of the class were Doris Litchfield, Harry Howard, Roger Searles, and Rev. N.W. Grant. Originally the class had twenty members.

It has been a tradition of this group to have socials. Every Sunday morning coffee and cookies are served by different members.

14 *Contemporaries* (By Dottie Keen). The Class was formed in September, 1970, and was named by Marshall Smith. The original six couples were William and Judy Goode, Jerry and Dottie Keen, Jerry and Carole Ray, Dan and Becky Seaman, Marshall and Lou Ann Smith, Jay and Pam Wilkins

The first teacher was Dr. Jerry Paschal. Other teachers were Elbert Ward, Bobby Wolfe, Ben Newell, and Judy Haverkamp. The class has been self-taught many times over the years.

An important occasion was when thirteen families from the Contemporaries joined the church on November 5th and 12th of 1972.

The class is a Bible study class. Mrs. Haverkamp is currently leading the class through the Old Testament.

15 *New Directions.* The New Directions Sunday school class was organized in August of 1979, by the education committee with the help of Trish Webber, Jacque Seegars, and Julie Edwards. The class was organized with the purpose of giving young adults another choice of Sunday school classes at Saint Paul.

The class first met in the conference room with Rev. Gray Southern leading. From the conference room the class moved upstairs to the handbell choir room for several weeks.

Since the beginning of the New Directions, the class has moved five times to try to find a room that is warm in the winter and cool in summer. The class now meets in the old "One Way" classroom upstairs.

The charter members were Trish and Jimmy Webber, Jacque and Wes Seegars, Marcia Houser, John William Chance, Mike and Sandy Johnson, Julie and Wilson Edwards, Jr., Linda McKeel, Joan Best, and Brenda Holloman.

The class has added new members each year. We now have twenty-seven on roll.

16 *Bible Study Group.* The Bible Study Group was formed in the spring of 1982 with fifteen members. The purpose of the class was to offer the members of Saint Paul Church an on-going study of the Bible. Our goal is to know better the Living Word through study of the written word.

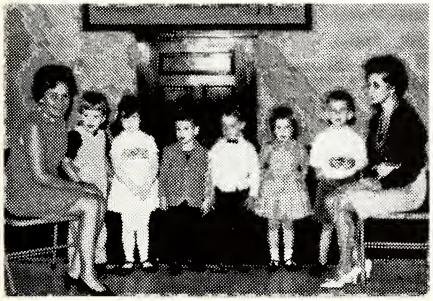
PICTURE INFORMATION INCOMPLETE

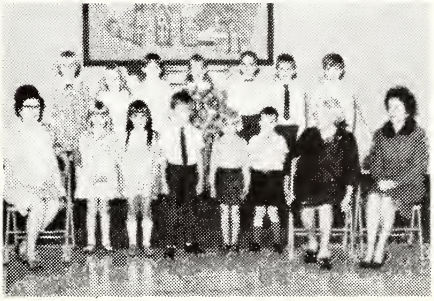
Many of the pictures owned by the church are not dated. Therefore, some of the dates given in this book are of necessity only an approximation. An effort has been made to identify as many persons in the old pictures as possible and this information has been placed in the picture file in the archives. The records and history committee would appreciate any help which the readers of this book can give in identifying persons.

The pictures taken in 1968-1969 which begin on the next page have all been identified by Miriam Bennett.

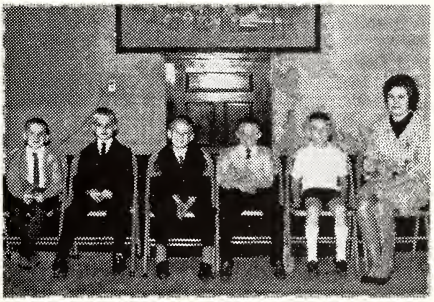
Nursery I

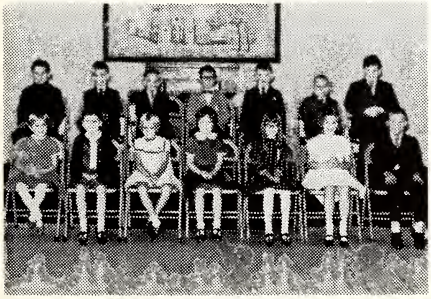
Nursery II

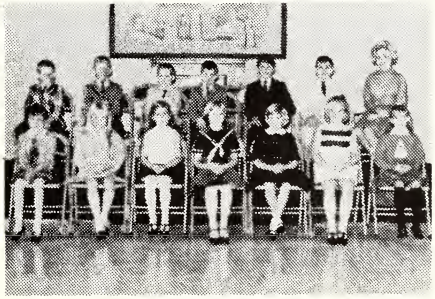

Nursery III

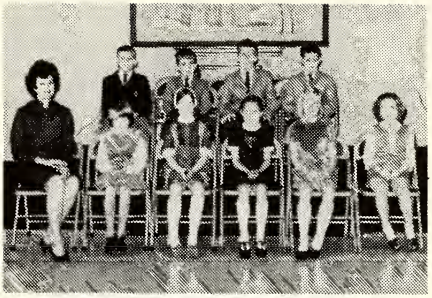

Kindergarten I

Kindergarten II

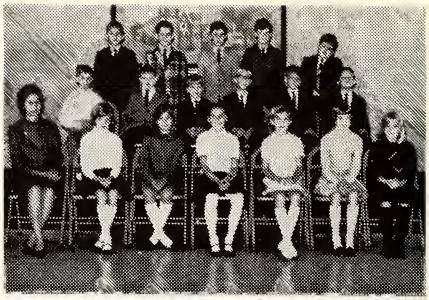

Elementary I


Elementary II

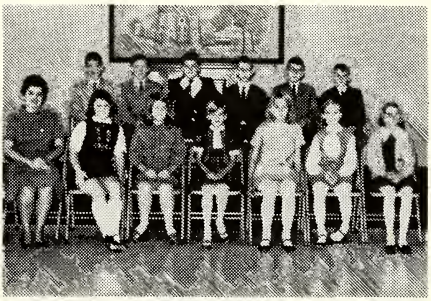

Elementary III



Elementary IV

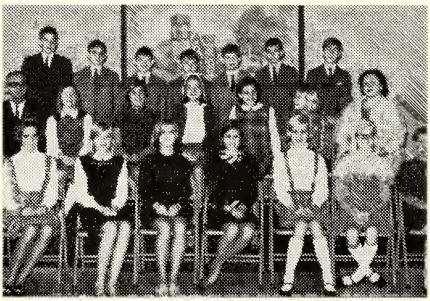


Elementary V

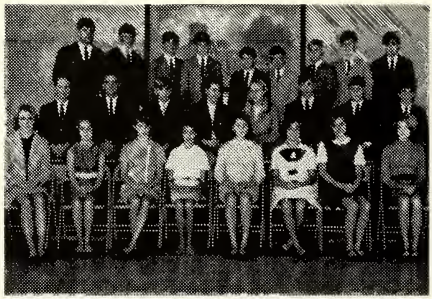


Elementary VI

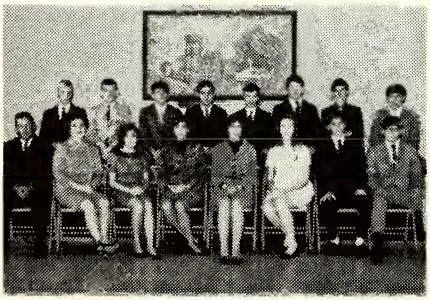
Break Thru



Grades 7-8



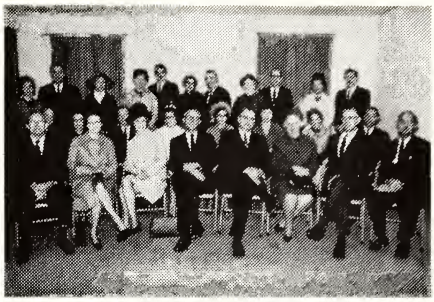
Grades 9-10



Grades 11-12

One or Two Attend Class

The Seekers



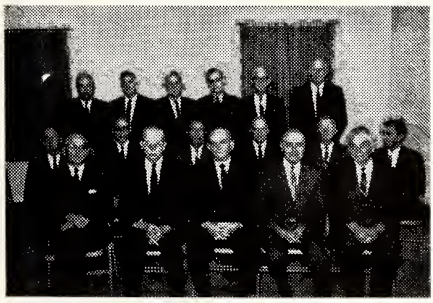
Open Door Couples Class

Wesley Fellowship Class

The Friendship Class

Wesley Fidelity Class

Wesley Bible Class



The Young Men's Class

Baraca Class

MUSIC MINISTRY

By Music Committee: Roger Searles, Chairman;
Gayle Searles, and Kathleen Warren.

The music ministry of Saint Paul Church has been a vital part of the church since its day of organization. Dedicated volunteers and professionals in the field of music have brought a program of music combined with worship to the congregation which is not, and has never been, surpassed in the Goldsboro District. As with the leadership, facilities have always been of the highest quality so that adequate and inspirational programs could be presented.

Let us begin our study with a short history of the organs used in the music ministry program. At the original location of the church on Spruce Street, a reed organ was used.This instrument continued in use until a pipe organ was installed in the new sanctuary building at the present location. After being replaced, the reed organ was moved to the Primary Department where it was used for "opening exercises." When a new educational building was constructed in 1965, the reed organ was placed in the history room for preservation. It remains there to this day.

Soon after the sanctuary was built at its present location, a pipe organ was placed in it. It was built by Gotfried of Ohio for a cost of $1,900. In 1943 it was rebuilt. Again, in 1963, it was rebuilt by Mr. E.C. White of Greensboro, N.C. A new console from Klann Organ Company was installed. The wind chest leathers were renewed and several ranks of pipes from Durst Organ Company were installed. This made a two manual, fifteen rank instrument. Mr. White continued to maintain the organ and, during the years until it was replaced in 1982, new air reservoirs and a new blower motor were installed to maintain its reliability for worship and programs of the church and community. A contract with Mr. White provided for service and tuning three times each year.

With the renovation of 1982, a new electronic organ was purchased from the Allen Organ Company of Macungie, Pennsylvania. It is a 1203 custom three-manual digital computer instrument with nearly 100 ranks of pipes at a cost of $90,000. It was designed by Roger Searles and Larry Phelps, an outstanding tonal designer in the U.S.A. The console is on a movable dolly which allows for ease in moving for various programs as well as worship. The electronic instrument was chosen for its economy of space and maintenance; because it is unaffected by temperature extremes; and because of its relatively low cost as compared to a pipe organ of the same size and quality of sound.

A church cannot exist without people. It is to these people which we now turn for our story of Saint Paul's music ministry. Those who have led in the worship through music began with Mrs. B.G. Thompson who was the first organist at Spruce Street and through the turn of the century.

In 1902 Mrs. Georgia Lee Bynum began her great career of service to our church and continued for some fifty-two years. In 1954 she retired to spend her remaining years in New York City with her daughter, Annie Lee. The church bulletin for Sunday, June 27, 1954, was dedicated to Mrs. Bynum and stated in part, "At the console her master touch has thrilled and inspired thousands upon thousands of worshipers here across the years." Her daughter, Annie Lee, remembers that she told of beginning to play before she went to college and that she was married in November, 1909. Anne Kinsey, her niece, has written the following:

Being the niece of the "best organist in town" always gave me a great sense of pride as a little girl. Georgia Lee Bynum was not only my aunt but my "Mother" as well, so I was exposed to constant music, whether it be at church, listening to the Saturday afternoon opera on the radio, or watching her play her piano at home.

She attended Randolph-Macon College but came home before graduating, due to the illness of her father. She began playing the organ at Saint Paul when she was only sixteen years old and retired in her late sixties. No record was kept of the number of weddings she played for, but there must have been hundreds. Since there were few organists in town in those days, she went to other churches as well.

One of the funniest times I recall was when she was asked to help the Black Methodist Church dedicate their new organ by giving a recital. After she had played several selections, the old Black minister stood up and said, "Now to break the monotony, we will have a solo by Sister Esther Jones."

During World War II, gas was rationed, so Aunt Georgia decided to buy a bicycle to get herself to and from church. In no time she became known around town as "that old lady on the bike." I'll never forget the excitement of the day the war was over. She and I rode our bicycles to the church so she could play the chimes in rejoicing. People came off the street to kneel at the altar in thanksgiving, and a quick impromptu service was held by Dr. Leon Russell. What a thrill that day was!

There was a Mrs. Wrenn who used to come up to my Aunt Georgia almost every Sunday and say, "God bless each one of your fingers."

Virginia Riley, one of the substitutes for Mrs. Bynum, stated in an interview that "Georgia Bynum was an outstanding person and organist." Not only did Mrs. Riley substitute at the organ but she was also very much involved with the Sunday school music. She played every Sunday for the Sunday school which was held in the sanctuary at that time. Mr. Tom Robinson, Sr., was superintendent then. Mrs. Riley also played for prayer meeting on Wednesday nights. During this time, Mrs. T.B. Dameron was chairman of the music committee. Later, Mrs. Riley served in that capacity. Mrs. Riley recalls that music has always been a

Rev. Nick Grant Choir Sunday - 1961-1964.

part of her church life. Her mother, Flora Kendall, was active through the years as superintendent of Beginners Department, Primary Department, and Children's Division. She was a piano teacher and wife of a minister. Mrs. Riley joined the church under Rev. E.N. Davis and was married at Saint Paul by G.T. Adams, Martha Ray's grandfather, in 1920.

Another outstanding substitute organist was Elizabeth Best. In writing her memories of music at Saint Paul, Mrs. Best states that she was connected with the program for fifteen years: from 1946 to 1961. She worked with five ministers: Leon Russell, Allen Brantley, A.J. Hobbs, Leon Couch, and Nick Grant. She worked with ten choir directors during those years. Among the incidents Mrs. Best cited as memorable in special ways is the following account:

> An incident occurred when Rev. Couch was pastor. It was at a Sunday evening service. I had been ill with flu and was not alert at the organ. Instead of modulating into the first hymn after the call to worship as I usually did, I played the *Amen* and stopped even though the hymn was listed in the bulletin. Mr. Couch then announced that all would join in singing the next hymn. Whereupon, I played the hymn as usual. Following the service, I apologized to Mr. Couch for not being alert and told him about my Quaker background. He then remarked, "Well, you were just waiting for the Spirit to move you."

Mrs. Best recalls that she played for several weddings and programs at the piano with Mrs. Bynum at the organ; sometimes she played the organ and Margaret Motley the piano.

Mrs. Best made the following statement for this history:

> In 1960, I served on a special committee whose reason for being was to select a full-time organist-director. After many meetings, much correspondence and many interviews, we were finally able to obtain Mr. Roger Searles as our minister of music in 1960. Under Roger's capable and dynamic leadership since then, the entire music program of Saint Paul has grown and developed into a very fine and vital part of our church. He has also been a wonderful asset not only to our church but to our entire community. We are all fortunate, indeed, to have him as our minister of music.
>
> As a substitute organist at Saint Paul over a period of fifteen years I feel that I was blessed to have had the privilege of participating in the worship services. I felt that I had a great opportunity to serve God. My part in the music program was a spiritual challenge and joy to me. I was happy to have been associated with so many fine, dedicated pastors and various choir directors and choir members--both adult and youth choirs. In working together with all the ones involved in planning and carrying out the musical program, I felt a closeness and a mutual bond which enriched my life and made me more aware of the "Tie That Binds Our Hearts in Christian Love."

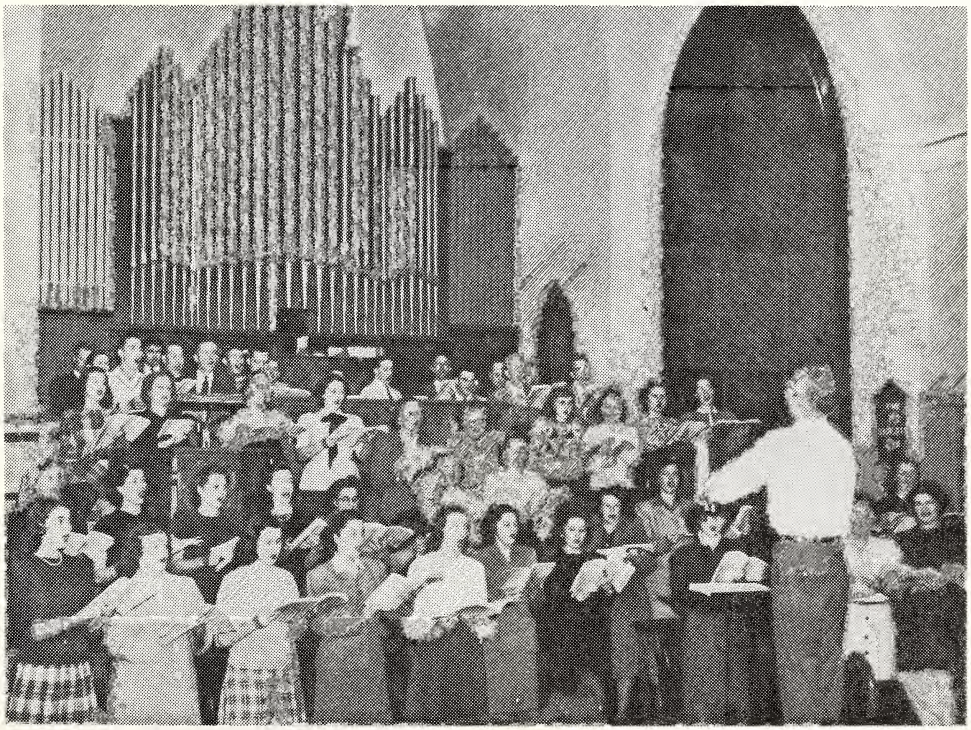
A futher list of organists includes: Mrs. Charles Slocumb, Mrs. C. Dewey Slocumb; Mrs. William Fitzgerald, 1954-1956; Miss Libby Lou Stewart, 1956-1957; Mrs. John Crumpler, 1957-1960; Mr. Roger F. Searles, 1960 to the present 1982.

As with the outstanding leadership at the organ, so Saint Paul has been blessed with choral leadership. Information prior to 1952 was gained from notes made by Miss Hattie Dewey, Mrs. O.N. Lovelace, Mrs. George Baker, and from church bulletins.

Choir directors named during the early period were Miss Pearl Brinson, 1916-1918; Mrs. T.B. Jenkins; and Mary Corvell Poole. Following them were W.L. Frederick, 1927; Miss Mavis Evans who served some fifteen years until Marjorie Heiberger, a Westminster Choir College graduate, came in 1945; Philip Blackwood, another Westminster graduate, 1946-1949; Barbara Griffith 1949-1951; Kathleen Warren, 1951-1954; Carlton Frederick, who directed the Youth Choir, 1955-1956; Jack Wharton, who directed the adult choir, 1954-1957; John and Anita Crumpler, 1957-1960; Roger Searles, the first full-time organist-director of music, 1960 until the present.

Carlton Frederick writes the following about his time at Saint Paul Church:

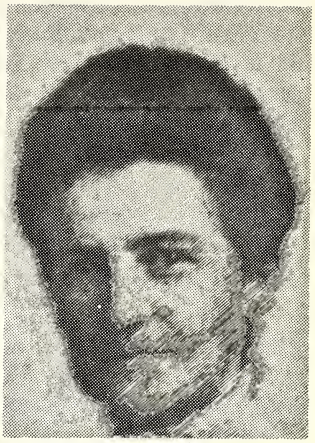
> After moving from Durham, N.C., to Goldsboro in June 1944, some of my fondest memories are of days and nights at Saint Paul United Methodist Church, singing in the adult choir, and directing youth choir. Also, voice lessons, singing exercises, and practice time with Philip T. Blackwood, who was minister of music and was a Westminster College graduate. Many of the great works in music became familiar to me through Mr. Blackwood that have meant so very much to me. Because of Mr. Blackwood I was offered a music scholarship to Westminster.
>
> Through the years, I have cherished those memories--Christian memories--of learning, serving, and growing musically and spiritually at Saint Paul United Methodist Chruch. I have remembered those happy times throughout my life, singing professionally all over the world, and more importantly, growing in Christ. Thank God for a friendly church that helped me so much, and I will always love Saint Paul United Methodist Church and its people.



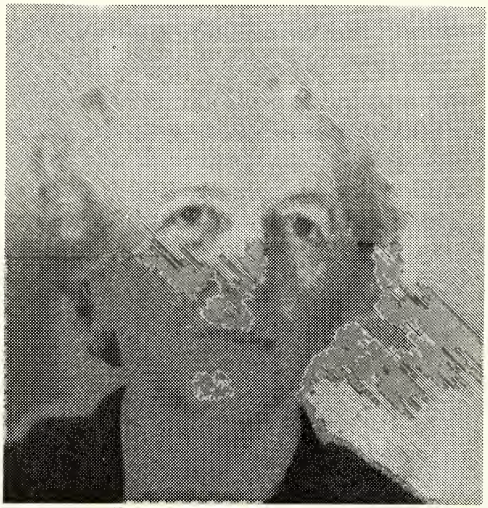
Philip Blackwood Directing "The Messiah" - Community Chorus - 1946-1949.

Virginia Riley - Accompanist
Sunday School and Prayer
Meetings

Kathleen Warren,
Soloist and Choral Director



Hattie Dewey Thompson
Organist



Georgia Lee Bynum - Organist For Fifty-two Years

Mrs. Charles Slocumb - Organist
At Spruce Street Church

Lydia Slocumb - Organist

John and Anita Crumpler came to Saint Paul Methodist Church as bride and groom in September, 1957. Anita was a recent graduate of Westminster Choir College, and John was stationed at Seymour Johnson Air Force Base. Anita performed the duties of organist and director of choirs during this three-year period, and John directed the adult choir.

The graded choir system was reorganized at this time with kindergarten, junior, youth, and adult choirs all becoming active in the church music programs. Special programs were presented at Christmas and Easter, and all four choirs became solid groups. The ground work was prepared for the future growth of the music program at the church.

Anita quotes: "Fond memories belong to this period of time in our lives. Our boys were born during these years, and the Christian love and care that was given to us will always be cherished. Many families in the church will always have a special place in our hearts. I have had a very successful career in church music, and I will always be grateful for my beginning at Saint Paul Methodist church. God bless all of you."

Kathleen Warren began her career with Saint Paul Church in December 1948. She has continued an active and productive leadership in the musical life of our church since that time. Her memories are quoted in the following paragraphs:

> On December 27,1948, my husband, two children, a third child almost here, and I arrived in Goldsboro. We were coming into a new job, a new town, and a new life.
>
> The packing crates were barely open before Dr. Allen Brantley and his wife were on our doorsteps. The Brantleys and we had lived in Elizabeth City for several years. Through my singing I had come to know the Brantleys well though I had not been singing at their church in Elizabeth City. With their graciousness and charm we were asked and encouraged to go to Saint Paul.
>
> When Glynda, our newest one, was three weeks old, I sang a solo at Saint Paul. Mrs. Georgia Lee Bynum was organist and Mr. Philip Blackwood was choir director. In a few weeks I was hired as soloist, and our family joined Saint Paul Church. That was 33 years ago.
>
> Mrs. Bynum, Aunt Georgia we called her, was a great lady and a great organist. She played with her whole heart and soul. No one ever heard her play without going away feeling a little nearer to heaven. Mr. Blackwood was an excellent director but decided to go elsewhere the following fall.
>
> A beautiful young couple came to Goldsboro--Andy and Barbara Griffith. Barbara was our new choir director, and Andy was choral director at the high school. They were young, attractive, newly married, greatly in love, and a joy to have. They stayed with us for three years during which time we did lots of beautiful and interesting music. Andy directed "The Messiah" for the community chorus which was given at Saint Paul. I had directed the children's choirs while Barbara was with us; when she left, I took over the entire music program. The church and choir members were always cooperative, helpful, gracious, and lots of fun. After a few years, the pressure of my growing family made it hard for me to continue, so Carlton Frederick directed the children's choir for a couple of years. I decided then that it was time

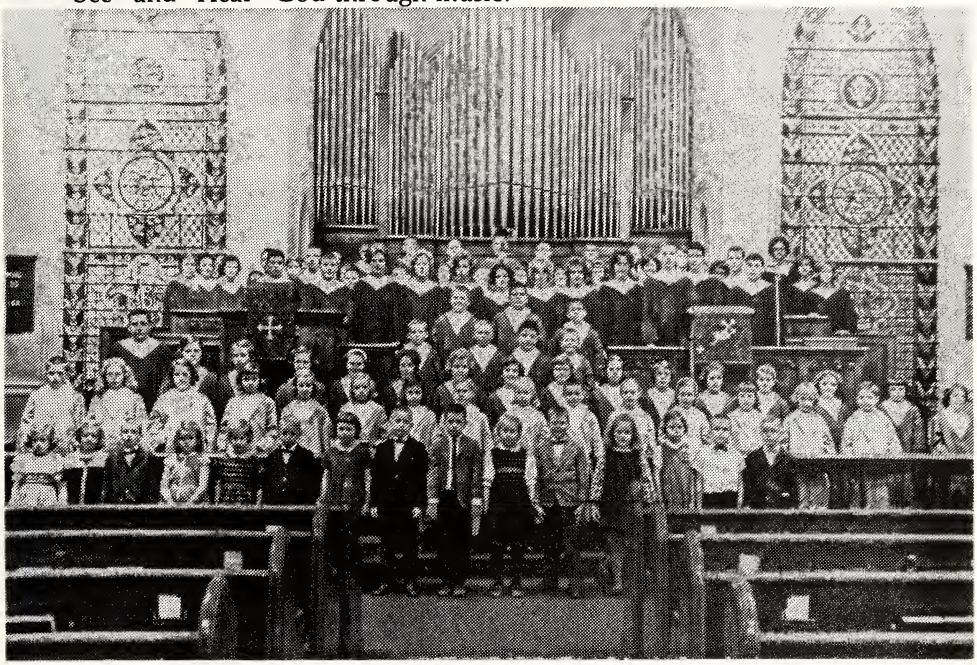
for me to resign and let the church find someone who could continue the program we desired.

Andy Griffith Directing "The Messiah" - Community Chorus - about 1951

We had several musicians who helped us for a year or so. Doris Fitzgerald, Jack Wharton, Anita and John Crumpler. All were worthy musicians and inspired and promoted the highest musical ideals.

The ultimate desire of Saint Paul seemed to be to have a minister of music who could handle all aspects of the musical program. As chairman of the music committee, I asked an organist friend for a recommendation. I wrote Roger Searles asking him to come south, see us, and think about being our minister of music. Then my friend decided he would like to be our organist and choir director. Naturally, since we knew him, we accepted him, but the Searles were on the way and could not be contacted before they arrived in Goldsboro. Needless to say, I was in a state of extreme anxiety at the dilemma. There was nothing to do but to meet them at the Goldsboro Hotel and, as tactfully as possible, tell them there was no job. They were young, so lovely, so kind, and they must have felt sorry for me, because they stayed for a day and night in which time my husband and I showed them Goldsboro. We took them to the Baptist Church which need an organist. We took them to the Episcopal Church who need an organist, and we contacted all the various places we could think of to try to find a place for this couple. It was with a sad heart that we saw them turn back north, not knowing how they had felt about Goldsboro and us.

Complications! My friend decided he didn't feel it was the time for him to change jobs. Via the telephone we pleaded with Mr. Searles to come back to us. He came! This is one of the nicest things that could have been done for Saint Paul. The day they had spent in Goldsboro must not have been so bad after all, for they have been with us for over twenty years. Our musical programs have grown steadily through these years and have always been presented for the "Ear of God" with the everlasting hope that others might "See" and "Hear" God through music.



Combined Choir - Saint Paul - Roger Searles Directing about 1964

Roger Searles arrived at Saint Paul in September 1960. He was the first full-time organist and director of music to be hired by the church. Roger states:

Gayle and I arrived with some misgivings. As a new graduate of Syracuse University, I was young and inexperienced but with a great deal of energy to do well in this, my first position. I was not new to church music, for I had been playing the organ and accompanying worship in my home church since the age of ten. My years at Saint Paul have been a wonderful experience for me and my family. We have three children--David, 21, Larry, 19, and Laurie, 17--who have been active in church life and music. In June 1977, I became a diaconal minister. A diaconal minister is certified and consecrated by The United Methodist Church as a full-time professional lay worker.

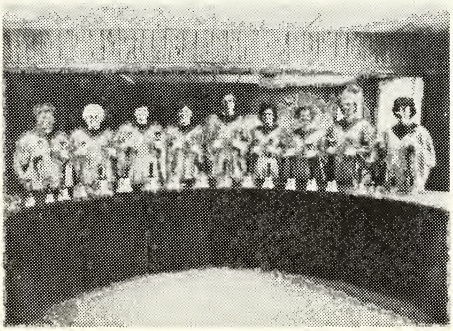
A special highlight for me came in 1979 as my father, Frank Searles, of Binghamton, N.Y., who was visiting with us, led our congregation in a pre-worship hymn sing with me accompanying him at the organ. Other special times which stand out in my mind are the Valentine Dinner Theater presented by the sanctuary choir; choir steak-outs; special Christmas porgrams; and the tremendous blessings afforded to me as I have worked and served with outstanding ministers and choir members of all ages.

As a diaconal minister, music and worship have become interwoven as vital parts of my life. I try to help everyone "Make a Joyful Noise Unto the Lord." We have established four choral choirs and three handbell choirs. These choirs are available for people from the ages of six through adults. The music ministry provides unlimited opportunities for service, for music education, for worship and for pleasure.

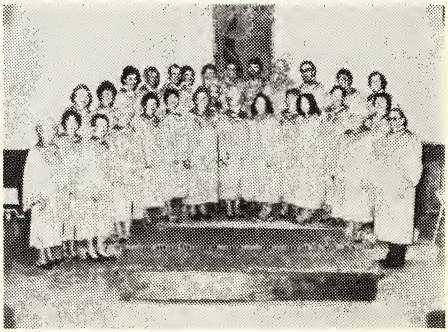
Other outstanding people who have contributed to the music program through the years include: Luby Casey, tenor soloist; Elsie Lee Bradsher, soprano; Margaret Smoot, soprano; Jim Smith, Baritone; Jim Wharton, violin soloist; and Bob Wooten, tenor soloist. Solos, duets and quartets by these and others of the choirs have furnished the listener with the great music of Rossini, Bach, Gounod, Handel, Mendelssohn, and Stainer. Choral works such as *The Crucifixion* and *The Messiah* have been presented by the individual choir and combined community church choirs. This great tradition continues to the present.

The vitality of the outstanding music program through the years has come from excellent voices in the total choir membership. Saint Paul has been blessed with the very best of choir members who, with exceptional leadership, have contributed to the worship of thousands of people. It is the choir membership, past and present, that we salute as the music ministry of Saint Paul United Methodist Church.

Choirs

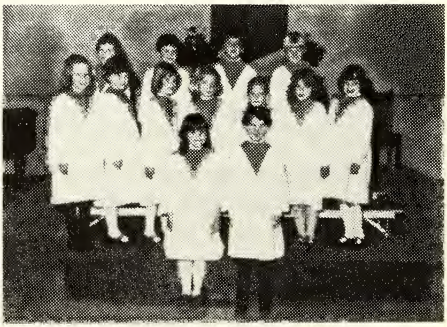


The Overtones - 1981



Sanctuary Choir - 1981

Cloister Choir - 1981



Crusade Choir - 1981

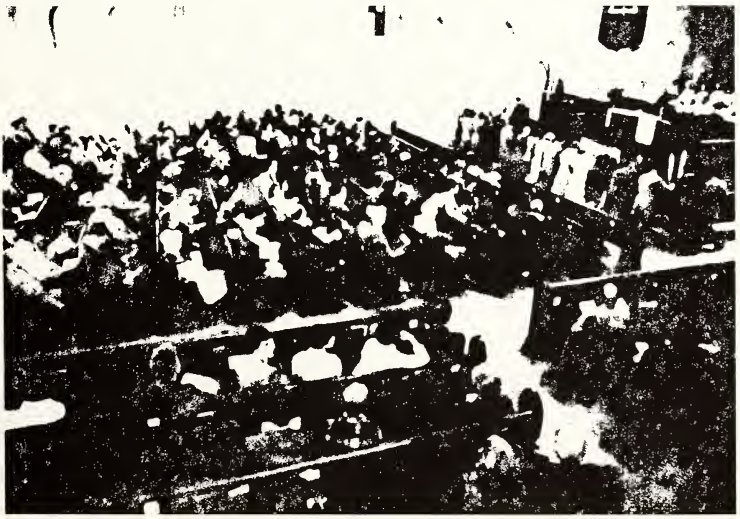
Youth Singers - 1981

Cathedral Handbell Choir - 1981

WORSHIP SERVICES

By Rebecca Rouse

Churches, as the physical bodies, have been called "silent sermons," and they stand as a silent witness to a man's faith in God just by their physical presence. Inside, the altar speaks as a sermon in itself by its orderliness, dignity, flowers, paraments, and candles. Always at the center of worship there has been an altar. However, the material form has undergone many changes throughout the centuries. At first it was a circular space on the ground with a stone on the end to mark it or perhaps an erection of sundried bricks. Later there were altars made of limestone and alabaster followed by huge, elaborate altars overlaid with gold which were in the temple. During the days of persecution the tombs of the catacombs, out of necessity, became the altars of the early Christians. The form is different and much of the purpose has changed, but there is a certain spiritual significance that remains the same. It is still the outward expression of the inner consciousness of God's presence. This ancient history explains why we build altars in our church today and why our attention focuses on the altar. From a place from which to offer sacrifices for sins, the altar has evolved into a place at which church members give thanks for the sacrifices which Christ made for them.



Holy Communion

Behind the scenes, the Work Area on Worship directs its efforts to providing a symbol which will say, "Surely the Lord is in this place. This is none other than the house of God." A dedicated group of fifty women serve on the Altar Guild, each serving a month during the year or working as a communion steward or on the flower committee. During their month of service, these women are responsible for preparing the sanctuary for every worship event. Their duties include cleaning the sanctuary, changing paraments, arranging flowers and delivering them to shut-ins, hospitals or nursing homes, preparing the baptismal font, placing a rose on the altar to signify a birth, changing candles, preparing for Communion. In the case of funerals, the Altar Guild, if requested, places the lovely funeral pall on the casket. At weddings they are available to render the inevitable last-minute assistance.

Chrismon Tree

Before the Work Area on Worship was established, a group of dedicated women prepared the sanctuary for worship. Edna Earle Saintsing Pyatt, the church secretary at that time, changed the paraments, and other women were called on when their assistance was needed.

When Rev. Nick Grant came to Saint Paul in 1961, he saw the need for an organized Altar Guild. Lib Allen was the first Altar Guild chairman. Bessie Stevens, Frances Arementrout, and Vivian Wharton were also involved in the organization. Early communion stewards were Eleanor Yelverton, Celeste Deans, and Jessie Bizzell. Women involved with flowers were Marianna Ray and Tootsie Smith.

Cross Made from Chrismon Tree

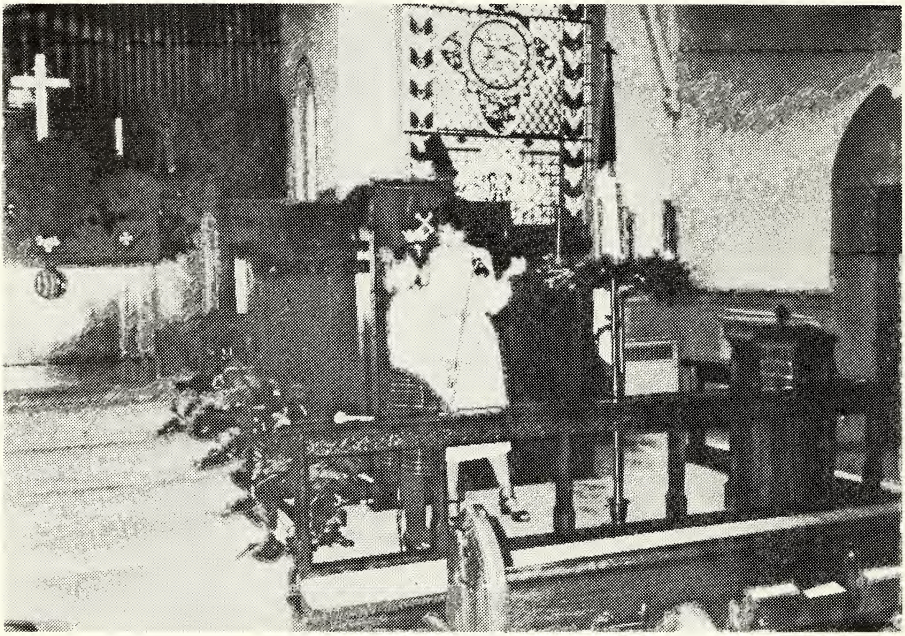
The sacristy at that time was in the balcony. The women in recent years complained of having no HOT water in the sacristy, but these women had no water at all in the sacristy!

Pat Weyher was the first chairman of the Work Area on Worship when it was formed in 1972. Vivian Wharton served as Altar Guild chairman, Kathryn Hooks was communion steward, and Mildred Drake was flower chairman. Persons serving since that time are listed in the appendix.

During Advent of 1975 a lovely brass Advent Wreath, donated by Mrs. W.R. Allen in memory of her husband, was first used, and the lighting of the

Advent candles has been a high point of the Advent worship experience, with different families and groups lighting a candle on each of the four Sundays of Advent and on Christmas Eve. The beauty of the Advent Wreath with its four purple candles and large white Christ candle is further enhanced by the addition of seasonal greenery and flowers arranged by the flower committee.

The ushers are also involved in the Work Area on Worship. The group of men serving as ushers has grown under the leadership of Gerald Grant and Charlie Hooks to approximately fifty. They are listed in the appendix. These men have served and continue to serve willingly any time they are needed for regular worship services, additional services, and funerals. Mr. Grant and Mr. Hooks were honored during worship services in November of 1981 for their faithfulness as head ushers at Saint Paul for over twenty-five years.



Training Acolytes - 1981 - Advent Wreath on right - Mrs. David Rouse.

In 1979 the acolyte class, composed of children in the fourth grade, was formed, and Liz Thigpen served as the first chairman of this group with Ann Montgomery as co-chairman. There were fifteen charter members of the first acolyte class. They are listed in the appendix. This group of young people has enhanced the worship services at Saint Paul, with perhaps their most momentous service being at the annual Christmas Eve Candlelighting and Communion Service.

During Lent of 1980, a bare cross made from the trunk of our Chrismon tree was placed in the sanctuary as a reminder of events occurring at the time of the crucifixion of Christ. On Easter Sunday, members were invited to bring flowers and place them on the cross as a reminder of Christ's resurrection from the dead and His eternal life. This was also done during Lent of 1981.

One of the highlights of our church year is preparing the church for Advent. Many Altar Guild members gather one morning in early December to make

wreaths which symbolize God's encircling love. The cedar for these wreaths is donated each year by Mr. and Mrs. Frank Deans. This is a time of wonderful fellowship as fingers fly cutting cedar and completing the wreaths. With the addition of purple bows, and pine roping, these wreaths always are "prettier than last year's." All participating members feel that this is really the beginning of the Christmas season for them.

Advent Wreath - Acolytes - 1981. Front row: Hunter Davis, Susannah Russell, Crystal Pike, Amanda Tilley; Second row: Eric Thigpen, Tim King, Whitney Edwards, Tim McIntyre; Third row: Keith Rouse, Johanna Henderson, Kurtis Gentry, Eve Perry; Back row: Jeffrey Cooke, Will Faircloth, James Jinnette, Henry Flynn III.

The Work Area on Worship at Saint Paul is fortunate to have so many dedicated members who are always ready to assist in any way to make our worship experience more meaningful. They have found personal satisfaction in this method of serving their church. The word "worship" is derived from the old English word "worthship" and indicates the value and importance one attaches to God and holy things. The members of the Work Area on Worship strive to uphold the meaning of this word in their endeavors.

GROUPS FOR CHILDREN AND YOUTH

17 *Happy Church and Pre-School Church* (By Rev. Gray Southern). Two new programs recently introduced to Saint Paul give children an opportunity to learn about God, His Son, and our church in a unique and inviting manner and have been enthusiastically received by children and parents alike.

Happy Church is a mid-week afternoon program for children in grades one through six. Offered in conjunction with Saint Paul's outstanding children's choir program, it provides an hour of Bible study and crafts, refreshments, and free play. Field trips spice up the afternoon on occasion.

Pre-school Church is offered along with the Children's Time each morning worship service. The lively Children's Time includes a recognition of Sunday

school attendance and a brief story or simple illustrated sermon for the pre-school and early elementary children present. Following that special time pre-schoolers are invited into a nursery classroom for refreshments and a simple lesson on the Bible and the elements of Christian worship.

As Saint Paul has provided for its children, so through them God provides us with love and encouragement to do yet even more.

Children's Christmas Program - 1978

The church presented to Rev. and Mrs. David Grissom portraits of their twins done by Zeno Spence.

18 *United Methodist Youth Fellowship* (By Gray Southern). The United Methodist Youth Fellowship (UMYF) has provided a vital ministry from and to Saint Paul Church. Originally named The Epworth League, the UMYF has been a ministry from Saint Paul to the youth of the church and community. This ecumenical group has provided the church with a ministry of support, witness, and love in return. The youth program involves not only teenagers but hundreds of counselors, parents, and supporters from within and beyond the Saint Paul fellowship who contribute the support of their time, prayers, and money to strengthen our youth ministry.

The UMYF program has changed as each generation has developed its language and customs. However, the thrust of the Saint Paul youth ministry remains the same: to make the joyful possibilities of our Christian faith a reality for our youth and community.

The UMYF program has customarily been developed as two separate interrelated programs: Junior Highs including youth in the sixth, seventh, and eighth grades, and Senior Highs including the ninth through twelfth grades. This

division by age and grade level is used consistently now throughout all Saint Paul's youth ministries.

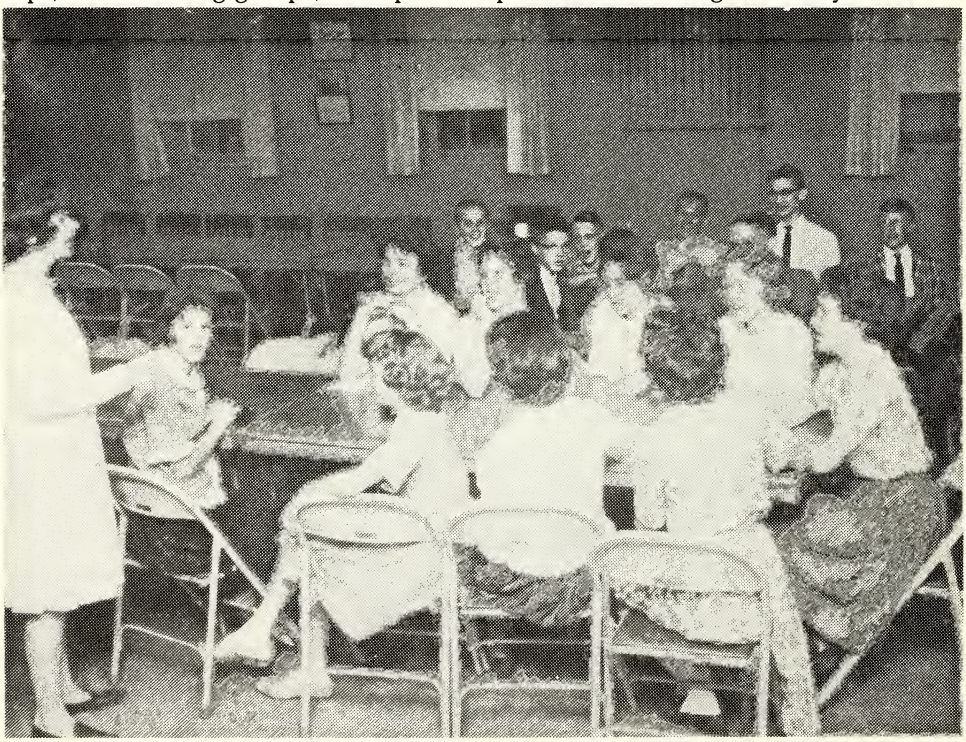
The Junior High UMYF program is structured around a variety of key events. The group meets weekly and normally takes two retreats each year. A retreat, often at the beach, takes place on a weekend with planned, structured study and worship time combined with entertainment and free time. Other Junior

United Methodist Youth Fellowship Counselors - 1981. Front row: Sallie Irby, Johnny Peacock, Janet Peacock, Brenda Holloman, Janet Young, Jeff Young; Back row: Jack Crain, Milly Crain, Gray Southern, Ben Newell, Jerry Keen, Dottie Keen.

United Methodist Youth Fellowship Officers - 1981. Front row: Georgia Martin, Kevin Best, Jennifer Bauhofer; Back row: Mollie Modlin, Bob Frazer, Laura Caudill.

High activities include occasional suppers, parties, service projects, dances, family events planned and hosted by the Junior Highs, Lock-ins (all night youth programs), beach days in the summer, and special weekend seminars offered at the church.

Senior High UMYFers meet mid-week for a supper meeting, fellowship, and study. Three retreats are available for Senior Highs: One weekend in the fall (generally at the beach), one weekend in the spring, and a four-day ski trip in January scheduled over semester break. The Senior High youth finance a large portion of their ski retreat themselves through a variety of fund-raising efforts including suppers, dances, baby-sitting, and doughnut sales. Retreats are memorable experiences providing UMYFers an opportunity to study Christ's message for us, to reflect on their own lives, and to enjoy the fun and companionship of their friends and counselors in a unique setting. Service projects are an integral part of the Senior High program as are parties, beach trips, small sharing groups, and special trips or events throughout the year.



Methodist Youth Fellowship Group - 1962

Many of our youth participate in district and conference United Methodist Youth activities. This participation strengthens our local work and has provided leadership in terms of officers, programs, and support for youth ministry across the state.

The UMYF program is a strong and vital part of the total Saint Paul Church life. Within the UMYF our youth serve their church today and strengthen both it and themselves for future service to their Lord.

19 *"The Spirit of Saint Paul"* (by Rev. Rufus Butner). My experiences at Saint Paul United Methodist Church will always be an influence on my life. As a teenager, the MYF provided me with numerous opportunities to experience the living God while among His people, to find lasting purpose for my life, and to help me deal with the many questions I had about God and life. The youth group under the Reverend Sam McMillan and the dedicated counselors grew as it offered various types of activities to meet teenager's spiritual, emotional, intellectual, and recreational needs. The leaders allowed the youth to exercise control over the group's programming thus adding to the individual involvement and maturity of each student. When Sam left Saint Paul, many wondered what would happen to the youth movement; but through God's grace and the dedication of each person involved, the group continued to grow as each new minister added another important dimension to the "Spirit of Saint Paul."

I will never forget the many retreats I experienced at Ocean Grove, S.C., Atlantic Beach, Burgaw, Waccamaw, Graham, Boone, and the "100 Hour Retreat" at Fontana Village. We had our struggles, but we never strayed from our effort to help others. We visited struggling youth groups and offered them "ideas with hugs." I remember the many nights we sat around a lighted candle in the "catacombs" under the Saint Paul sanctuary and how we shared our dreams, struggles, and tears; the memories of being a Saint Paul "night rider" as we visited shut-ins, Wayne Memorial, Cherry and O'Berry Hospitals, and the local jail, and occasionally picked up trash in downtown Goldsboro. I remember the fun times on our ski retreats and our all-night advances as we slept on hard floors at the hosting churches. Never will I forget the inspiring testimonies we heard at Hebron Colony for alcoholics. I could go on and on regarding the many experiences we shared. They all offered us times of fun, growth and challenge as we experienced the "Spirit of Saint Paul" in our lives.

Today, as a United Methodist minister, I often look back on my experiences at Saint Paul to inspire me with courage, strength and faith, and to inspire me to live each day in such a way that I might help others in need. I pray that the "Spirit of Saint Paul" will continue to be an everlasting influence on my life and that I will be allowed to serve God with all my heart, soul, and mind.

UNITED METHODIST WOMEN

Compiled by Mrs. A.G. Pelt, Jr., from data furnished by many, including past presidents and Mrs. B.J. Daughtry.

The United Methodist Women of Saint Paul United Methodist Church is the end result of an idea which originated, as far as can be determined, in 1878 by an apppeal from the bishop for the women of the Methodist churches to organize themselves and to let their efforts become a main force in the Methodist churches of North Carolina. This was his vision. To understand completely what has been responsible for the success of this organization, we should review the history, as best we can, from the limited information that can be gathered and bring it forward chronologically through today.

At General Conference in Charlotte, North Carolina, on December 1, 1878, an appeal was made by one of the ministers of the conference for the organization of a North Carolina Division of the Foreign Missionary Society to

be made up of the dedicated Christian women of the churches of North Carolina. This was prompted by a report given at conference that the Woman's Home Missionary Society of the Methodist Episcopal Church, South, which included several Southern states, had raised $1,001,749.33 which built and aided some 1,527 churches and parsonages in an eighteen-year period prior to this conference. The women were organized with a slate of officers from the Methodist Conference of North Carolina, with the president, vice-president, and recording secretary coming from Greensboro, N.C., and the corresponding secretary from Fayetteville, N.C. In a very short time the North Carolina Conference was divided, which called for other dedicated Christian women to organize and lead the same movement in the eastern part of the state. This was still on conference level with officers coming from the eastern part of North Carolina. Goldsboro was quite honored to have Mrs. F.D. Swindell, wife of Dr. Swindell, the pastor, elected as the first corresponding secretary for the eastern North Carolina Conference.

United Methodist Women Executive Board - 1953 - Elizabeth Allen, President

According to the research of the Quarterly Conference records, the reports of the women's organization in Saint Paul Church were given to conference by the local minister. In 1912 the women's officers' reports became a part of the existing records. That year the woman's work was listed as Saint Paul Auxiliary Woman's Missionary Society with a Foreign Department and a Home Department, having separate memberships, although some women maintained membership in both departments. Then a Young Woman's Society was formed.

About 1920 the organization was called the Woman's Missionary Society with "circles." In 1922 it was the largest one in the conference. After the merging of the three branches of Methodism--the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church--into the Methodist Church in 1939, general reorganization followed. In 1940 the Woman's Missionary Society became the Woman's Society of Christian Service, the Business Women's Night Circle became the Wesleyan Service Guild, and the Epworth League became the Methodist Youth Fellowship.

Reception observing 25th Anniversary of Women's Society of Christian Service and honoring past presidents - 1966. Mrs. W.J. Horton, Mrs. A.J. Marlowe, Mrs. Donald Bell, Mrs. Barker Dameron, Mrs. W. Robert Johnson, Mrs. Leslie Langston, Mrs. Albert Smith, Mrs. M.V. Andrews, Sr., Mrs. J.V. Riley, Mrs. J.W. Winslow, Mrs. T. Frank Jones, Mrs. John W. Thompson, Sr., Mrs. A.G. Pelt, Jr.

In 1942 a Junior Wesleyan Service Guild was organized in Saint Paul Church with young Isa Dameron as the first president. They soon had twenty-four members. The Woman's Society of Christian Service and the Wesleyan Service Guild supported a number of projects on both the local and the conference level.

In 1973 the Woman's Society of Christian Service became known as the United Methodist Women. In the same year the Wesleyan Service Guild of the North Carolina Conference joined with the United Methodist Women. The two organized groups of the Saint Paul Wesleyan Service Guild joined together to make one group known as the Wesleyan Group. The Woman's Society of Christian Service and the Wesleyan Service Guild always supported each other and worked well together for one purpose--"to help women grow in the knowledge and experience of God as revealed in Jesus Christ..."

To get a good picture of the work of women in the Goldsboro Methodist Church, it is necessary to use some records other than those of the church. Nothing has been discovered prior to 1869. A more detailed chronological view of some of the available information gives a faint clue to the work of women which preceded that shown in the official church records.

The women of Saint Paul were active at least ten years before the North Carolina Conference called for them to organize in 1878. The *Goldsboro News* reported November 17, 1869, that the "Ladies of the M.E. Church gave a festival for the advancement of that institution, and met with merited patronage...Of the exact amount realized, we have not been enlightened."

Presidents since 1966 of United Methodist Women and Wesleyan Service Guild. Photo 1982. Front row: Bessie Bell, Ilamae Keen, Louise Hathaway, Margaret Hatch; Second row: Agnes Smith, Lucille Langston, Sarah Hall Horton, Sally Smith; Back row: Grace Temple, Miriam Bennett, Virginia Ward.

The *Carolina Messenger* reported in February, 1873, that a benefit performance attended by 250 persons was given by the ladies of the Methodist Church for the Parsonage Aid Society, and it was to be repeated the following night. Three years later, the same newspaper told of a Centennial Tea Party which they sponsored, charging 25c admission for the benefit of the church, when the dinner was as "our great-grandmothers did 'up-style' one hundred years ago. The gross receipts amounted to $218." The following year, 1877, they gave a "Dime Party" at the Odd Fellows Hall to raise money to furnish the parsonage and "Realized something over $100, which is pretty good for these hard times." The benefit performances increased greatly when work began on the new church.

Just when the local group organized formally is not known. The newspaper does tell that "A number of Goldsboro ladies attended the Methodist Conference in Durham." (November 1881)

On May 15, 1885, the *Weekly Transcript and Messenger* reported that the ladies maintained two societies. The next three lines of the paper are illegible, but we can read the following: "--Fonvielle, vice-president; Mrs. J.G. Miller, secretary; and Mrs. Junius Slocumb, treasurer. The Missionary Society, with Mrs. W.H. Speight, president; Mrs. W.H.H. Cobb, vice-president; Mrs. J.W. Bryan, secretary; and Mrs. I.B. Fonvielle, treasurer."

United Methodist Women Bazar - 1980: Virginia Ward, Mattie Edwards, Louise Hathaway, Ethel Twiford, Viola Titus.

From the newspaper accounts it appears that the missionary society met during the first week of each month. On September 2, 1886, we are told that the society was making plans to entertain the annual meeting of the North Carolina Conference society in October of that year. Later, in December of the same year, the ladies welcomed the new pastor, Dr. Brooks. About six years later, in 1892, the conference society again held its annual meeting in Goldsboro.

Beginning in 1893, pastor's comments about the women's work can be read in the New Bern District Quarterly Conference minutes, as follows:

1895 - R.C. Beaman: "We have a good missionary society. Also have a Woman's Parsonage Aid Society and a Home Mission Society."

1897 - R.B. John: "We have a Woman's Foreign Missionary Society, and also a Woman's Parsonage Aid Society and Home Mission Society, each doing good work."

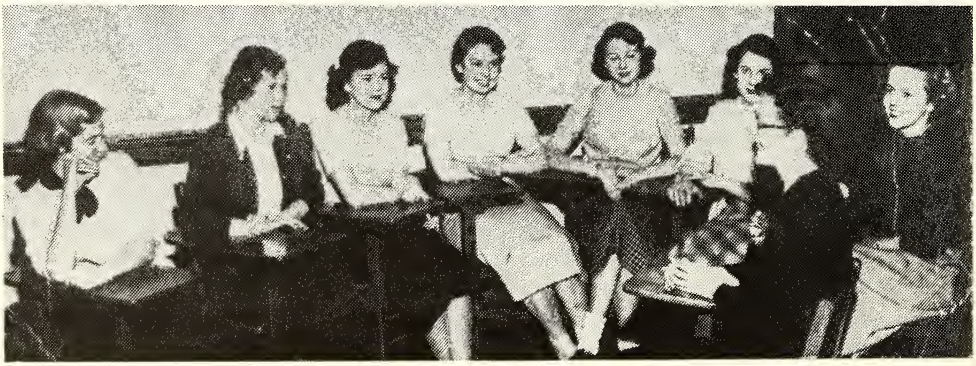
1898 - F.D. Swindell: "We have a Woman's Foreign Missionary Society and the Bright Jewels and a Home Missionary Society, all of them kept up fairly well by the faithful few."

1900 - F.D. Swindell: "A good Woman's Missionary Society, and a good Bright Jewels Society, but no Home Mission Society."

1904 - M. Bradshaw: "Have a Woman's Foreign Missionary Society."

1905 - W.L. Cunnighim [*sic*]: Woman's Foreign Missionary Society and Bright Jewels in a prosperous condition."

In 1907 Rev. E.H. Davis had an excellent report for conference, reporting 78 members for the Foreign Missionary Society with $401.13 collected. In his report November 30, 1907, he reported the organization of the Home Missionary Society with 90 members and a total collection of $144.36. In 1908 Mr. Davis reported the two organizations doing extremely well with all societies "thoroughly alive and doing well." In 1910 Rev. D.H. Tuttle assumed the pastorate and reported to conference a continued growth in the two societies and commended them for the valuable services being rendered to both the local and the foreign missions. For 1911-1912, Rev. Tuttle reported to conference a steady growth in members and a "united spirit among the officers of both organizations." In April, 1913, under the leadership of a new minister, Rev. N.H.D. Wilson, the reports continued to go to conference showing progress in the fields of the missionary societies. It was in this report that we learn of the organization of the two Young Women's Study Circles and the Bright Jewels, a youth group; also, at this point, we learn of the support of two missionaries in China, Mr. and Mrs. Estes, who received $1000 that year from the church. From 1913 through 1917 the reports went to conference showing much enthusiasm, membership growing, and money raised exceeding $1000 a year. February 16, 1920, a new pastor, Rev. G.T. Adams, reported "The Woman's Missionary Society is one of the liveliest organizations of the church, with a heartfelt interest in the spreading of Christ's Kingdom." Through his pastorate he reported for 1921-1922 the same interest of the women as they continued to grow and succeed in their efforts.



International Service Association [Acronym of Isa Sills Dameron], a missionary group - 1950. L to R: Irma Best, Lois Underwood, Barbara Bagwell, Betty Jinette, Mary Louise Bizzell, Hazel Watson, Anne Marlowe; Leader: Mrs. Elbert Ward.

From 1922 through 1928 Mr. J.B. Davis served as president of the Woman's Missionary Society, and the good work continued. (Names of presidents since that time are listed in the appendix.) The membership grew to

over two hundred, and projects were the collection of clothing for orphans, financial help for a patient in a sanitorium, and the support of Glenn Barden, a Wayne County native who was a missionary in the Belgian Congo. Six members of the society in 1928 traveled to Nashville, Tennessee, to attend the fiftieth anniversary celebration of the founding of the Missionary Society.

The membership was divided in 1930 into seven "circles," and as the membership increased, new circles were formed--one being for younger women. Four missionary groups of children were organized. The society provided clothing for three orphans at the Methodist Orphanage. Saint Paul joined the Presbyterian Auxiliary in placing Bibles in the hospital, and later in cooperation with both the First Presbyterian and the First Baptist churches, sent a Negro woman as a delegate to the Negro Welfare Conference in Winston-Salem, N.C., for three sessions. New projects were added as old ones were no longer needed. Two pulpit chairs were donated to the Kitty Hawk Church, the society accepted responsibility for the welfare of a young boy, and the ladies started a movement that resulted in having introduced into the North Carolina schools a textbook in scientific temperance education which was taught in the sixth grades for many years.

When the Business Women's Night Circle became the Wesleyan Service Guild, auxiliary to the WSCS, in 1939, it quickly grew to 76 members. In 1947 and again in 1963, the Wesleyan Service Guild of the North Carolina Conference held their annual meetings at Saint Paul. Three hundred women attended the 1963 meeting at which Dr. Georgia Harkness, a missionary and writer, gave the main address and Philip Cartwright of Milburn N.J., sang solos.

When the Woman's Missionary Auxiliary became the Woman's Society of Christian Service, the ladies continued both home and foreign missions projects. They redecorated the parsonage, hosted Annual Conference, and furnished a room in a new dormitory at Scarritt College in memory of Miss Amy Stevens.

With the advent of World War II, projects of a different nature were necessarily undertaken. At the U.S.O. housed in the Woman's Club Building, the WSCS served Sunday dinners to approximately thirty-five servicemen and their guests. Copies of *The Upper Room* were placed in all available recreation rooms for service men, other copies were sent to servicemen stationed at Seymour Johnson Air Force Base, and the society furnished the sun room at the Base Hospital. During the same period the society voted to supplement the salary of a director of religious education which marked the beginning of new growth in the youth programs of Saint Paul Church. Added projects were the sponsoring of a Girl Scout troop and successful efforts to add the teaching of Bible to the Goldsboro High School curriculum. Much was done in the area of overseas relief, and society members were active in protesting pornography in movies magazines, and other media, and in the use of alcoholic beverages.

With a membership of three hundred and ten in 1948, the work continued. The support of the church nursery was approved as well as support of the Methodist Youth Fellowship.

Mrs. T.B. Dameron served a second term as president of the WSCS from 1949 to 1951, and at the completion of her term she was presented four life memberships for her grandchildren.

During the next two years the kitchen was completely renovated, with WSCS and the church sharing the expense. Mrs. R.E. Stevens was chairman of the project, and Mr. W.R. Bolster made and donated the serving bar. The society in that same period helped pay expenses for Jean Cobb to go to Europe as our caravaner, sent books to the State Prison library, helped with the tuition of a student at Louisburg College, and sent twenty-seven bags of clothing and layettes to Church World Service. The following year the ladies helped with caravan expenses for Jo Ann Padley to serve in Europe.

In 1953 United Church Women of Goldsboro opened the Bryant Street Kindergarten for less fortunate children, and circles of the WSCS provided lunches for these children for two weeks in both the spring and the fall.

The Saint Paul WSCS hosted the Woman's Society of Christian Service Annual Conference April 18-21, 1957. Miss Doris Allen, director of religious education, and Mrs. Woodrow Haskins opened a recreation room at the church on Saturdays and Sundays for young people. A new project, dressing dolls for the Salvation Army to give to underprivileged children at Christmas, was begun and continued until 1979. Another project which was continued for a number of years was "Laywomen's Day" when the morning worship service was conducted by women only. Collecting old eyeglasses to be sent to mission fields was begun during this period and continues today.

In 1959 the society voted to award a nursing scholarship, now known as the Anna Marlow Nursing Scholarship, and it is still awarded annually to a deserving nursing student. The next year the society voted to support, in conjunction with Saint Paul Church, a Korean Student, Joon Kwan Un (James Un) who was attending Duke Divinity School in Durham, N.C. James later gave to the church a Korean doll as an expression of appreciation, and the doll is on display in a glass case in the church parlor. The same year a scholarship was awarded to a Korean student attending Louisburg College, and $100 was presented to Jefferson Methodist Church.

Upon the death of our minister, Rev. Leon Couch, in July, 1961, a "Leon Couch Memorial" consisting of new brass altar fittings was given to the church by the WSCS.

The circles began in 1962 to meet at noon each month, with each circle taking its turn serving lunch. The purchase of tables for the fellowship hall was the project undertaken at this time, and for each table the WSCS bought, Mr. Ed Worley donated one. Soon afterward Saint Paul began an extensive building program, and the WSCS supported it by serving meals and in many other ways.

In 1965 the first Lenten services were held at Saint Paul. There was a worship service at noon and a light lunch served at 12:30 to enable working people to get back to their jobs within the lunch hour. From this beginning, in conjunction with the First Presbyterian, First Baptist, and Saint Stephen's Episcopal churches, we now have from one hundred fifty to two hundred attending these services.

The WSCS sponsored a bazaar in 1965, proceeds of which were used to help furnish the church parlor and kitchen and to make a substantial contribution to the building fund.

A twenty-fifth anniversary celebration was held on June 6, 1966, by the Woman's Society of Christian Service and the Wesleyan Service Guild. A reception was held to honor all past presidents and to present pins to them.

Saint Paul was asked to host the final North Carolina Annual Conference that was to be held in a Methodist church before moving the meeting place permanently to Methodist College, Fayetteville, N.C. This was held June 12-15, 1967, with 1,030 people registering, and was reported to be the largest Annual Conference ever held. The WSCS assisted in every way possible in hosting this meeting and received special recognition from Rev. James Auman, executive director, for "the excellent work for hosting a big conference," saying, "Please extend to the Woman's Society our sincere and grateful attempt to say thank you, and God bless you everyone."

Rev. George Megill in Brazil and Miss Josephine Abrams in Argentina, both missionaries, received our support, as well as Mr. Francis Swee-Haout Goh of Penony, Malaya, a student at Duke University to whom we gave a $500 scholarship. We are still contributing to the support of Rev. George Megill in Brazil.

A bazaar was held in 1968, with much of the merchandise being donated by Dennis and Tommy Bell. Proceeds were used to help meet the needs of the building program. Later another bazaar was held, proceeds of which were used for tables, racks, and flat silver for the kitchen, a gift to the building fund, and materials for a beautiful table cloth made by Celeste Deans and Freda Moye for the church parlor.

In the area of home missions, the WSCS assisted Ed Wooters to attend a seminar at the United Nations in 1967, gave financial aid to Miss Yun of Korea who was a student at Duke University, and gave scholarship aid to Eva Bennett, Kathryn Miller, Sandy Ray, and Roger Easley, honoring them for their outstanding service to Saint Paul.

Our first associate minister, Rev. Lewis Dillman, arrived at Saint Paul on June 3, 1968. The WSCS honored him and his family with a covered dish supper.

In 1970 a third bazaar was held, proceeds of which were used to purchase some furnishings for the associate minister's parsonage. That same year the WSCS hosted annual meetings for both the WSCS Goldsboro District and the North Carolina Conference.

Entertaining geriatric patients from Cherry Hospital is a project begun in 1972 which continues today. We are joined by the women of the First Baptist Church in this service. The same year clothing and a sewing machine were given the Lumbee Indians in Lumberton, N.C., Alan Plummer was presented a scholarship honoring him for his service to the church, and interested members of the WSCS spent many hours reorganizing the church library.

On April 2, 1973, the Woman's Society of Christian Service became United Methodist Women and was organized into interest groups instead of circles. The Wesleyan Service Guild joined with the United Methodist Women and became the Wesleyan Group. A group for younger women was formed with Donna Davidson and Marcia Bennett as leaders.

A gift of $350 was made to Bunny Spears in 1974 to enable her to tour Europe with The Continental Singers. A dishwasher was installed in the church

kitchen, and support continued for Cherry Hospital geriatrics and the Salvation Army.

Mrs. T.B. Dameron was presented a United Methodist Women's honorary patron membership in 1977, with the UMW making a $300 contribution to missions in her honor for her dedication and outstanding work throughout the years.

Louise Hathaway served for four years as president of UMW--1977 through 1980. On-going projects were continued, money-making projects were held in order to expand our service, an ice maker was donated for the kitchen, and contributions to our missionaries were increased.

A home for battered women and children was established in Goldsboro in 1981, and the UMW contributed to it; clothing and other supplies were taken to migrant workers in Newton Grove, N.C.; blankets, layettes, school kits, sewing kits, health kits, and bandages were sent to Church World Service; cabinets were built in the kitchen, and a contribution was made to Boy Scout Troop No. 2 for a first aid kit.

An extensive study was made by a committee to try to determine how the United Methodist Women could better serve the women of the church and the church itself. As a result of this, new interest was stimulated among the young women of our church whose ideas are being implemented. This shows great promise for the future.

Many projects have originated in our church, and the women have given their untiring efforts to support all of them in any way possible.

The above history of the women of our church is a very abbreviated story of the many things that have taken place over the years. It would require a volume to list all the activities and accomplishments of our women's organization.

"I come not to be served but to serve..."

UNITED METHODIST MEN

By A.G. Pelt, Jr.

In early 1955 there was a recognized need to unite the men of Saint Paul Methodist Church. We had the manpower in our church to do anything that needed to be done or that we wanted to do, yes, even to move a mountain if need be, but in order for this to become reality we had to be realistic. The men of the church had to be not only "goers" but to become "doers." The ladies were united and doing a terrific job, and it was felt that to unite the men would be to unite the church with a program that would be unequaled.

In early 1955 under the leadership of our pastor, Dr. Jarvis Hobbs, and our church lay leader, A.G. Pelt, Jr., groundwork was laid. They sat down to discuss and to formulate plans to fulfill this need. In order for this to be a success, we realized that this organization had to be one with purpose. After much thought and consideration, the most logical purpose would be a bridge to draw the inactive men into active roles within the church. We had the ladies'

organization which had done just this, and we had the youth organization which, too, had done this, and we felt now was the time for the men to bridge the gap and begin their role in leadership in the church.

United Methodist Men - First Officers - 1955: Dr. A.J. Hobbs, C.E. Worley, O.F. Dumas, C.R. Lentz, A.G. Pelt, W.D. Ray.

United Methodist Men - Past Presidents - Photo 1982. Front row: Jerald Ray, O.F. Dumas, C.E. Worley, Norman Edgerton, Jerry Keen. Back row: George Peele, John Chance, Wyche Ray, Ransom Holloman , Artie Banks.

Now that we had seen the need and purpose, we had the task of organizing the men, stimulating and holding their interest. It was decided that rather than have a "third sermon" that we should meet strictly on the basis of fellowship. Our programs would be light and entertaining. Dr. Hobbs' philosophy was to come and meet, eat, laugh and grow in fellowship, and out of this would come service and a renewed interest in the church.

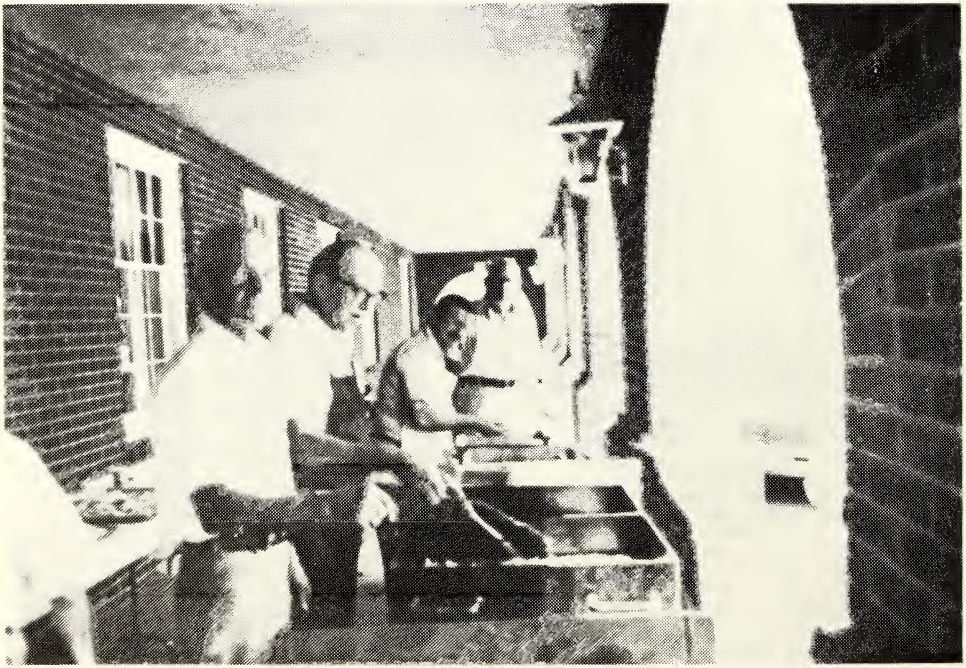
Finally the planning and dreams came into being. Thus the Methodist Men's Club was "borned." The Church Bulletin for December 11, 1955, gives the following account:

> Thursday, December 8, 1955, will be regarded as one of the most memorable days in the long history of Saint Paul Methodist Church. At a mass meeting of men, with the pastor presiding, an organization of Methodist men was born. It was one of the most enthusiastic gatherings to be held in our church in years. Monthly meetings will be held at 6:30 P.M. on the third Friday in each month in the Education Building.

The first scheduled meeting was held Friday evening, January 20, 1956. Officers elected were:

President ..... C.E. Worley
Vice President ..... O.F. Dumas
Secretary ..... C.R. Lentz
Treasurer ..... W.D. Ray
Reporter for the *Methodist Layman* ..... A.G. Pelt, Jr.

The charter was presented by district superintendent, Rev. H.M. McLamb.



United Methodist Men Fish Fry: Bill Beeman, Joe Senz, Dick Auger, Donald Bell.

Since the organization of the Methodist Men and under the very able leadership of its presidents, which are listed in the appendix of this book, the club has made substantial contributions to the church. In 1971 a church playground, dedicated to Martha Ray, was furnished with playground equipment. Throughout the years, they have continuously supported the church program with their fund-raising projects.

With the interest still being shown by the men and its leaders, the future of Methodist Men of Saint Paul Church will continue to grow.

SIXTY-UPPERS

By Mrs. J.B. Ellis

In February, 1966, a group of Saint Paul members sixty years and over met for the purpose of discussing the formation of a fellowship group.

They met again in March and organized the "60-Uppers." The group has grown from about 25 to approximately 140 members. A covered dish luncheon is held once a month and includes a short devotion, a brief business session, a short program and good fellowship.

The purposes and aims of the 60-Uppers are food, fun and fellowship.

1. Christian get-together.
2. Establish friendship and communication between the 60-Uppers in the church.
3. Promote good will and support of the church.
4. Prevent becoming premature shut-ins.
5. Bear witness to Christ at all times within the framework of our age and abilities and disabilities.

There are no dues, but a free-will offering is taken to defray incidental expenses. Flowers and/or cards are sent to sick and shut-in members. A donation is made to one of the church funds in memory of a deceased member.

Sixty-Uppers - Mrs. T.B. Dameron, Mrs. Amos Sherard, Mrs. Verna Kirkwood, Mrs. Edward Rooney, Miss Rosa Spruill, Mrs. L.P. Strider, Mrs. A.L. Chaplin, Mrs. J.W. Winslow, Jr., Rev. Alfred L. Chaplin.

The organization has an open-door policy. Members of any denomination are welcome to become 60-Uppers. Visitors are especially welcome to attend the meetings. The group enjoys bus trips to places of interest at least twice a year.

The first officers elected in 1966 were:

President - Rev. Alfred L. Chaplin
Vice-President - Mrs. Alfred L. Chalpin
Secretary-Treasurer - Mrs. L.P. Strider
Visiting - Mrs. T.B. Dameron
Hostesses - Ruth Sherard and Verna Kirkwood
Hospitality - Leland Rooney
Fellowship - Miss Rosa Spruill
Membership - Mrs. J.W. Winslow
Pianist - Virginia Riley

TUESDAY MORNING PRAYER GROUP

By Mrs. J.W. Ward, November 1975

The present Prayer Group has been meeting on Tuesday morning for Forty-five years. The group started as an out-growth of the Ham-Ramsey Tent Meeting which was held on the school grounds back of the William Street School in 1921. Neighborhood prayer units were organized and continued for many years as such, but most meetings of this nature were discontinued.

In 1928 a group at Saint Paul Church decided to organize as a church group which has been growing since then. The organizers of this group were Mrs. J.R. Raper, Mrs. J.B. Davis, and Mrs. E.C. Crow. Some of the charter members were Mrs. E.B. Garris, Mrs. J.W. Ward, and Katie Gardner. They continued meeting in the homes of these members for a while; then the group began an Upper Room meeting which was held in the little room which was formerly the museum. The group soon outgrew this space and moved into the choir room, now the Jean Worley Chapel. After the Jean Worley Chapel was created, the group began using a class room, and continues to do so. We still have a remnant. Mrs. Dameron often referred to the remnant.

The average attendance is ten to fifteen members each Tuesday.

SCOUTING

By John W. Thompson and others

Saint Paul became a sponsor of a Cub Scout pack in December 1947. Virgil Lucas was the pack master; Dr. Harold Wolfe was the institutional representative; the committee consisted of Marvin Smoot, Thomas L. Gillikin, and Graves Lewis. There were as many as five dens with from ten to twelve boys in each. One Saint Paul den mother remembers vivdly the elaborate Blue and Gold banquets held each year in February in the "old fellowship hall". These were attended by all the boys and their parents. Often other members of the family attended also.

Saint Paul was recognized by the North Carolina Annual Conference in 1980 as being one of the few churches in the conference that sponsored three units in scouting: Cubbing, Boy Scouts, and Explorers. It was also recognized as being the only church in the conference that had sponsored two units, Cubbing and Boy Scouts, for over thirty continuous years.

Cub Pack 2 was awarded the Bishop's Award of Excellence at the above named conference by Bishop Robert Blackburn. John Chance is the present Saint Paul Scout Coordinator.

Boy Scout Troop 2 has been sponsored by Saint Paul since 1964. Some fifty boys have achieved their Eagle, the highest rank in Boy Scouts, during the nineteen-year period, well over half of them being members of this church. Two of these Eagles have become Scoutmasters and had troops of their own.

The sponsorship of Troop 2 came about as a result of the efforts of Bill Kemp, Jr., and J.D. Pike, Jr. Scoutmasters from Saint Paul have included Donald Bell, Marvin Smoot, Morris Warrick, Eugene Russell, Donald J. Best, Hillman Ray, John W. Thompson, and David Rouse. At least two members of this church have served as president of the Tuscarora Council, Demming Smith and Kenneth McArthur.

Cub Scouts Receiving Bishop's Award of Excellence - 1980

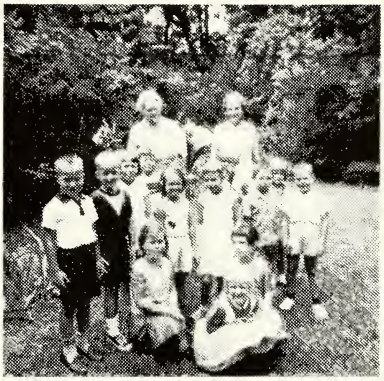
Seven members have received the highest honor given to Scouters at the council level: Loren Derr(deceased), Eugene Russell (deceased), Dr. Arthur Chesson, Demming Smith, Kenneth McArthur, John W. Thompson, and Donald J. Best. Dick Auger gave outstanding service as Council Scout Executive from 1965 to 1981. Others not yet named who have served in various capacities are C.W. Twiford, Bryan Aycock, Edward T. Smith, George Peele, Ray Rouse, Jr., Billy Shepard, Dr. Kenneth Wilkins, Dr. Fred Sproul, Roger Searles, Wilson Edwards, W. Dortch Langston and Kenneth Wiggins. Two members of Saint Stephen's Episcopal Church who served our troop were William P. Kemp III and W. Leslie Barnhill.

PROTESTANT SCHOOL
By Mrs. Neal Seegars

In 1950 Mr. A.J. Smith of First Baptist Church, Dr. James McChesney of First Presbyterian, and Dr. Edward Ulrich of Second Baptist, felt the need for the Protestant churches of Goldsboro, to cooperate in the organization of a school to render public service and fill a need of younger children for early educational training.

Through the cooperation of twelve churches, of which Saint Paul Methodist was one, this school was organized as the Protestant school, and they provided the necessary facilities for the school to operate.

Today, Saint Paul is still very active in the Protestant school and three classes meet in our church daily.



Children's Choir & Congregation, 1968 - 1969.

Kindergarten, Bacation Bible School, 1961.

Kindergarten, Vacation Bible School, 1962.

SECTION NINE

Remembering Our Church

"Don't hide your light! Let it shine for all; let your good deeds glow for all to see; so that they will praise your heavenly Father."

Matthew 5:15, 16

Only two more sections remain to be explored in the story of this great church. Section nine consists of memories of some of the people who have been associated with the church. In the last section, the reader is invited to take a look into the future with Dr. J. Paul Edwards, currently the pastor of Saint Paul.

When Jesus returned to the Father, He left behind a group of forlorn friends. For some time they gathered to reminisce of the marvelous and the awful happenings of which they had been a part. Then they began to share those events and teachings of Jesus with others through conversation, through preaching, and through doing good works. Finally, the time came when some began to write down what was remembered. How fortunate for us and for the world that the four gospels, of Matthew, Mark, Luke, and John were written to tell us of the story of Jesus' coming and of His death on the cross that we might have life eternal.

Roger Searles, Rev. W.J. Neese, Rev. Gray Southern, Rev. George Groves from England, Dr. Paul Edwards, and Dr. Matt Ransom Gardner.

As with those early Christians, memories, sweet and bitter-sweet, remain with those who have been a part of Saint Paul. Blessed are they who count among their memories the eternal truths gained at Saint Paul, or at some other church of Christ, upon which to build their lives. It is important that these memories be studied, for memories are the materials from which dreams are built, and dreams must precede the action which is the church's reason for being.

Home-coming - Rev. and Mrs. W.J. Neese

Home-coming - Mr. and Mrs. Virgil Lucas and daughter, Phyllis with her family.

From our vantage point, with the renovation of this beautiful physical plant nearing completion, we who are the members of Saint Paul look forward to early settlement of the financial obligations and to the immediate use of these facilities all to the glory of God.

There is no way that this short book could contain all that has been revealed to the editor during the writing of this book. Section nine will share some of the highlights of the memories of people who have written about them this past summer.

Some readers will discover their names in these articles. This will be received by them in humility. More of you will not find your names. Do not be disappointed. For every visible person working in the church, there are dozens about whom little is heard, but they, too, have worked for the glory of God. Their reward is within themselves, knowing that they have contributed to God's work. They, as well as those named, have worked "with a single eye to the glory of God."

The first three articles in section nine were received from past ministers of Saint Paul. We appreciate hearing from them as well as from Dr. Allen P. Brantley and Rev. W. Junius Neese, whose articles appear elsewhere in the book.

1 *Rev. Barney Davidson,* superintendent of the Burlington District, was pastor of Saint Paul from 1967 to 1975. He and his wife, Donna, live in Burlington. Rev. Davidson shared the following memories with the readers of this book.

Without question our eight years at Saint Paul were the happiest of our ministry. Due to the outstanding leadership of my two predecessors, Nick Grant and Graham Eubank, and the extensive building program carried out by them, Saint Paul was ready to launch out in new programs and activities never before possible. Also, I came to a church with some of the very finest lay leadership which made my new appointment one that most pastors can only dream of.

With Rev. Sam McMillan as associate pastor working primarily with youth, we had one of the outstanding youth programs of our conference. On Wednesday evenings it wasn't uncommon to find as many as 120 youth in our new fellowship hall engaged in their many activities.

Some of the memorable moments occurred during the Christmas season when we gathered for the annual Christmas party. The highlight would always be the arrival of Santa Claus. How and from where he would arrive created great excitement among the adults as well as the children. K.D. Pyatt was the Santa most of the time. Once Santa popped out of a box under the tree. Another time, after much noise in the ceiling, he climbed down by ladder with his bag of goodies. Again he caused tremendous excitement by arriving on a fire engine with red lights flashing. Another time he drove part way into the fellowship hall in a small sports car.

Then there was that Sunday morning during my sermon when the voice of Dr. Leon Smith, our Baptist neighbor, began coming through the public address system. Our members got two sermons that morning, Leon's and mine. I had taped my sermon and on Monday morning I went across the street and with

Leon's staff present I played the tape and 'complained' to him about the Baptists trying to 'horn in' on the Methodist service.

2 *Dr. Nicholas W. Grant* is retired and lives with his wife, Ruth, in Rocky Mount. His message will be gratefully read by his friends in this church. His article follows:

Words are inadequate as we attempt to express our thoughts and feelings concerning our three-year stay in Saint Paul Church from 1961-1964.

The staff was efficient and loyal, the church officers faithful and steadfast, and the church membership constant in its adherence to its vows. As we take a look beyond our church family it would be hard to find a community filled with those who would be more friendly and kind.

I would like to mention some things which I consider were accomplished during my stay at Saint Paul. Perhaps the first thing which comes to mind was the financial campaign which was undertaken for the purpose of building an additional educational unit. Everyone worked diligently and eagerly supported the program. Not only was our financial goal achieved, but the greatest thing that happened as a result of this effort was the spiritual uplift it gave to each individual as well as to the church as a whole.

One of the most enjoyable and satisfying experiences I received was being able to visit in the home of every church member during my first year as pastor. Some of the other things which stand out in my mind were: the organization of a new church school class named "One or Two Attend." A fine Youth Fellowship was carried on by the leadership of several dedicated and interested young couples. I would also mention the renovation of the organ.

I consider my most frustrating moment the Sunday I lost my sermon notes. Thinking that everything was in order, as usual, I entered the pulpit at the eleven o'clock hour and to my dismay I had not placed my notes in the usual place. I requested the congregation to sing an extra hymn (stalling for time to find my lost notes). I opened the hymnal near the middle and what should appear but No. 265, "I Need Thee Every Hour." The notes were found and after confessing to my predicament we continued with the service.

We wish for Saint Paul Church as great a future as has been its past. We covet for other ministers and their families the privilege of serving you in the days ahead.

3 *Dr. Walter C. Ball,* former pastor of Saint Paul, has lived since retirement in Mrs. Ball's childhood home in Asheville. Although Dr. Ball was very much disturbed over the serious illness of his wife, he sent the following information about the debt which was the major problem facing the church when he was in Goldsboro:

I was appointed to Saint Paul in November 1936 by Bishop Paul Kern. I moved immediately from my appointment at West Durham Church, Durham, North Carolina, to Goldsboro. At this time we were approaching the end of the Great Depression over our country. We were received graciously by the people at Saint Paul and we began our work with them.

Our main concern was to relieve the people in Saint Paul who were personally responsible for the debt on the educational building and a small sum on the parsonage. This was achieved by a special campaign to raise money. (Note: Mrs. Ball has died since the above was written.)

4 *Memories of Her Father by Sally Tuttle Woodall,* who lives in Warrenton. She is the grandmother of Dr. David Tayloe.

My father, Rev. D.H. Tuttle, was an advocate of happiness. Each morning he aroused his sleeping household by singing, "Oh, Happy Day, Oh Happy Day when Jesus washed my sins away." His voice was for preaching, and not for solos. Nevertheless, he got us all up for breakfast...

Papa was very proud to claim the highest church steeple in North Carolina, but he wasn't a bit pleased when he heard that his youngest daughter had climbed a great way up -- all alone.

Goldsboro was famous for its trees. Here is a poem that my father wrote:

TREES

Whene'er I pass a spreading elm, or tall and stately pine,
I see another masterpiece of Hands that are Divine;
The dainty weeping willow, and the mighty oak so grand,
Are but the perfect sculpture of a Master artist's hand,
Beneath the blue rotunda of the Heav'nly skies above,
They stand as evidence supreme, of His eternal love.
Their grateful shade is shared alike by rich and poor, each day;
While sweet-voiced songbirds, from the boughs, send forth their carols gay.
They offer solace to the sad, and to the pilgrim rest;
They bring new cheer and courage into hearts that were distressed;
Beneath them children romp and play, from early morn till dark,
And tongue-tied lovers shyly carve initials in their bark.
When 'neath its boughs a soul is laid, in last eternal sleep,
A tree will gently, tenderly, the sacred vigil keep.
A symbol of Divinity has sprung from 'neath the sod,
And formed a tree, which reaches up and points the way to God.

5 *Edith S. Hobbs,* wife of Rev. A.J. Hobbs, lives in Raleigh near her daughter, Nancy. She learned from the *Visitor* about this book and wrote of happy memories at Saint Paul.

"The most unpleasant thing," she wrote, "was losing the steeple. Replacing that caused some dissension, but we prayed our way through to the plan of erecting a steeple not so high and less vulnerable to hurricanes. A unique thing took place the day the steeple fell. Mrs. Paul Garber, our bishop's wife, was in Mrs. Coley's beauty shop and saw the steeple fall across the church roof.

"During our happy days in Goldsboro, I had a very serious operation. For a month I was not expected to survive, but I did, and am quite sure your prayers and many kindnesses contributed to my recovery. Goldsboro people are good to live with and good to their pastors. ...Our son, Jim, and his wife enjoy Saint Paul services."

6 *Anne Simkins Mixon* grew up in Goldsboro. After many years away, she returned with her husband and two children, all of whom became active at Saint Paul where her mother, Mrs. E.A. Simkins, was still involved.

She remembers her Sunday school teacher, "Mrs. Flora Kendall, who told Bible stories and showed large pictures to illustrate them; and the two birthday chairs with large ribbon bows--pink for girls and blue for boys. On birthdays we were honored by being allowed to sit in them."

Our teachers we remembered were Miss Mary Emma Giddens and Miss Clara Lippman. She "fondly remembers Miss Hattie Dewey." Family weddings, funerals, and seeing her granddaughters join the church are other tender memories...Circle meetings, helping with MYF by cooking and serving dinners, picnics, hosting many out-of-town delegates attending meetings at Saint Paul are also remembered. Although not active now, she still loves and feels close to the church. She relates the following incident:

"When I was seven or eight years old, I sang a solo at a church service. I didn't want to sing, but my mother insisted. One of her piano pupils, Fannie Lou Brogden, accompanied me. I'm sure my mother was the only one at the service who enjoyed it."

7 *A.G. Pelt* is a layman who found his place in the church under the leadership of Rev. Leon Russell. During the past twenty-five years he has served in the following capacities: chairman of the Official Board, church lay leader, chairman of Commission on Evangelism, chairman of Commission of Missions, member of Board of Trustees of the Methodist Home for Children, and he has been certified lay speaker. In this latter capacity he has preached in churches of many denominations. He recalls the following incident:

"While speaking...one Sunday morning, there were two young boys sitting under the balcony 'having a ball'. I decided to see if I could gain their attention. I said, 'I'm reminded of a story about two boys the same age of those two young men under the balcony.' It worked. After leaving their seats about six inches, their eyes were focused on the pulpit with no further distractions."

He tells of giving a Father's Day sermon only to be told after the services that Father's Day was next Sunday. Apparently his wife and son had been confused and wished him Happy Father's Day before going to church--on the wrong day!

Another incident occurred in Saint Paul Church. This is his account of what happened:

"In the absence of Nick Grant I was asked to have services at Saint Paul. The NAACP was just beginning their move on integration. No church had been integrated at that time. Having a feeling that this might happen, I went to the head usher and requested that if a delegation appeared, he should inform them that the pastor was out of the pulpit and a layman was filling in....After the morning prayer, I saw the usher bring six of our Black friends to the front pew... Six months later, Rev. Gilmer Cross, pastor of First Baptist Church, brought me this message from the meeting of the Ministerial Association: 'Our Black friends said that if that was the best their White friends could do they wanted no part of it!' "

Mr. Pelt tells of the church's reaching its goal of one hundred new members one year while Rev. Leon Couch was pastor and he the chairman of the Commission on Evangelism. This was achieved by baptizing one in a bath tub at home and another who had been confined to a wheel chair all her life.

Other rewarding experiences have been heart warming for this layman who has accepted the challenge of evangelistic work. His work was recognized by his being invited to speak at Annual Conference on "The Role of the Layman in Evangelism."

Mr. Pelt feels that the church is divided into two categories: the clergy and the lay persons. He feels further that lay persons are also divided into two groups: "the inactive seat warmers" and the active who have committed themselves to a life of service to God and to His church.

8 *Wyche H. Ray* is a member of the Ways and Means Committee for the publishing of this book.

Boyhood friends in Saint Paul were named by Mr. Ray in the article in which he also recalls his Sunday school teacher, Frank Sammeth. Returning to Saint Paul after six years in college and service in the United States Navy in World War II, he soon became a Sunday school teacher of young boys in the Junior Department where he felt the religious influence of Mrs. Addie Ward and Miss Hattie Dewey. He also pays tribute to fellow teachers, Virgil Lucas, Frank Bennett, and Mrs. Tom Best.

Mr. Ray names many of his students. His method in working with the boys was to answer their questions about World War II and the invasion of Normandy, then to instruct them in religious matters. At a later date, the classes were combined so that he taught girls also. He feels his Bible knowledge is lacking when he compares it with that of his mother, Mrs. Cora Ray, Mrs. E.C. Crow, Sr., and Frank Dean's mother, who was a teacher in Salem Church.

A stained glass window in the sanctuary made a profound impression upon Mr. Ray when he observed that it was given by the children of the church in memory of Ira T. Wyche, minister of Saint Paul from 1849 to 1850, and he feels Rev. Wyche had an equal effect on his great uncle, James T. Pate, who became a Methodist minister.

The following anecdote relates an incident when Sam McMillan was associate pastor:

"One Sunday... Sam came running to the pulpit dressed as a 'bum' or beggar, much to the surprise of the congregation, and portrayed his part very well for possibly ten minutes about his sinful past and his desire to become a Christian but no one cared for him. Well, Mrs. Addie Ward could not stand it any longer and interrupted him, and for five minutes told him in no uncertain terms what a caring congregation Saint Paul had and some of the services that have been provided for the underprivileged people world-wide, and if he were to earnestly repent of his sinful ways and wanted to join Saint Paul he would be more than welcome here. Others in the congregation also arose to speak in behalf of the church and its activities. I have not even inquired to this day if it was a planned program, but Mrs. Ward was certainly convincing and made all of us feel very proud to be a member of Saint Paul United Methodist Church."

Mr. Ray reveals the kind of person he is as he writes about people, including the members of his own family and of how he *took* his sons with him to Sunday school.

9 *Susan Bizzell McFadden* grew up in Saint Paul, as she says "from the sandbox to nursery school," was married in the church, and went to Dayton, Ohio, with her Air Force husband, during the war. She is now living in Reston, Virginia. She remembers attending not only Sunday school but also church with her parents regularly, and, as a child, receiving a few taps on her hand when she wasn't behaving properly in church.

10 *Ernest Spence* is a retired commercial airline pilot who grew up in Saint Paul. He now lives in Dallas, Texas, and comes to Topsail Beach in the summer to the cottage which was built by his parents, Mr. and Mrs. George Spence.

He remembers the missionaries who returned from the field bringing with them some fascinating trinkets from a foreign land, like the thirty-foot hide of a giant snake.

Among the thoughts he set down about Saint Paul were those of Epworth League - handing out bulletins at church - a first Communion around the half-circle kneeling bench at the altar - thoughts about the Pinkney Spence window - a grandfather I never knew - was that family as active as mine? George Spence in the choir - teacher - Board of Stewards - and Sabra Spence - teacher - women's work - church was so much a part of our life.

11 *Lottie Waters* mailed this item a short time before her death: "On September 16, 1947, at 6 P.M., the first double wedding performed by Rev. Leon Russell was in Saint Paul's sanctuary. A renovation was just completed and this was the first service held. This was the marriage of the daughters of Lottie and Charlie Waters--Margery to Hugh Westray, son of Mr. and Mrs. Luther Westray of Goldsboro--Jane Lee to Don Rippe of Hammond, Indiana, son of Mr. and Mrs. John Rippe." (April 2, 1982)

On May 18, 1982, Sue Prince sent a loving tribute to Lottie Waters called "She Was Beautiful." Among other things she said: "She was beautiful on the inside and beautiful on the outside. Her deeds and actions have preached more sermons than most ministers can take credit for. Her deep religious faith was strong and powerful. She was warm, loving, tender, sweet...virtuous, righteous, upright, pure....her death was the Golden Key that unlocked the Palace of Eternity for her."

12 *Mrs. John Lee Best, Sr.*, wrote about her late husband who was a life-long member of Saint Paul, having been born in 1887, just four years after the laying of the cornerstone. His parents, Mr. and Mrs. Marcellus Best, were among the earliest members of Saint Paul.

Mrs. Best points out that her husband was at one time on the Board of Stewards. He was also on the history committee in the early planning stages of the history room when it was in the little room upstairs in the sanctuary to the west of the balcony. He served with C.E. Worley, who was chairman, Martha Winslow, and Sallie Lovelace, as they started a museum for Saint Paul.

The night after Hurricane Hazel toppled the steeple, the Bests walked around the church, even though it was dangerous because of fallen wires. "When he saw all the destruction," wrote Mrs. Best, "he was so much moved that he said, 'If Mama were living, she would surely be in tears.' "

13 *Frederick G. Smith, Jr.*, is the son of Mr. and Mrs. Fred Smith. He has lived away from Goldsboro for fifty years, but he says Saint Paul will always be his church.

He remembers his baptism, which was in the early 1920's. He said, "Both forms of Baptism were available. You could be 'sprinkled or dipped.' I opted for sprinkled. The memory is very clear to this day even though I cannot recall the name of the pastor."

Mr. Smith also remembers Epworth League of which he was president one year. He recalls going to Louisburg College in the summer for two weeks. His graduation from high school was in the new building. "No chairs, just wood benches. No money--most banks had failed. We graduated anyway and went out into the world. Fond memories of my home town church school!"

14 *Thomas Earl Tyson* is director of Aqueduct Conference Center, New Life, Inc., Chapel Hill.

"Tommy" read in the *Christian Advocate* about Saint Paul's history book and found himself in a world that seemed to be just a few years ago. His memories included::

Miss Mary Moore - "a kindergarten teacher."
Mrs. J.W. Ward - "I still cherish the Bible she gave me. 'Be ye doers of the Word, and not hearers only.' "
Mr. Searles - "shirt sleeves rolled up, sitting on the edge of his 'piano bench' (a folding metal chair) teaching us anthems."
Mr. Crow - "whose compassion and integrity added emphasis to his Sunday school lessons."
Marshall Ward - "who never ran out of hugs and kisses."
Rev. Couch - "who never ran out of smiles and sticks of chewing gum for the children."
The Friends - "I came to know and continue to remember and love."

15 *Dr. Jerry D. Paschal*, superintendent of Whiteville City Schools, for seven years was a member of Saint Paul. He wrote of how much this church meant to him and his family while they were here.

Dr. Paschal remembers "fondly the quietness and peacefulness of its rooms, its walkways, and the sanctuary." He said Saint Paul offered him and his family stability, positive alternatives, and models of good families. "We were able to mix traditions of Christianity with the contemporary ideas of society. Our prayers are that Saint Paul will continue to help other families as it did our own."

16 *Evelyn Louise Raper* and her parents were among those who transferred to Saint Paul when Saint John merged with the larger church in 1929. She wrote:

"It was a sad time when we learned we had to leave our church because we were like one big family. We knew everyone and loved each other. We wondered if we would fit in with a large church and how we would be received. We need not have been concerned, however, because we were received with love, as they were caring people.

Miss Raper remembers Saint John's spirit-filled ministers. She remembers "the 'Amen Corner' where my grandmother and Aunt Lucy sat each Sunday - 'Praising the Lord.' "

Her father was Sunday school superintendent. To stimulate better attendance he built a miniature of Saint John Church from 895 wooden blocks. Each member who arrived on time wrote his name on a block. "Attendance increased 100%," Miss Raper related.

After transferring to Saint Paul, Mr. Raper continued his music. He played violin and sang in the choir, and was also on the Board of Trustees and Stewards from 1935 to 1938. Mrs. Raper taught the Wesley Philathea Sunday school class - around ninety adults and she was active in the Missionary Society. Mrs. Raper and two other ladies founded the prayer group sixty years ago which is today known as the Tuesday Morning Prayer Group.

Miss Raper wrote her feelings about Saint Paul thus: "My roots at Saint Paul are deep and I love the church. I praise the Lord that He chooses to use me there, as I pray God's richest blessings on our fellowship and the spiritual awakening that I know He desires for us as we seek His face and strive to do His will."

17 *Dortch Langston, Jr.* is the great-grandson of a Methodist minister who helped conduct a revival at Saint John Church in 1889.

Mr. Langston remembers "Bush Andrews' famous Sunday school lessons about his flying experiences" and is convinced that this influenced Kay Herring, B.C. Herring's son, in his career choice. He also remembers Mr. C.W. Twiford trying "to get some rowdy, unruly boys to do right" when he was in his eighth grade Sunday school class.

After the hurricane blew down the steeple, people were very emotional. It was hard for them to give it up. Dortch remembers the Sunday when the decision was made not to replace it. He describes it as follows:

"I remember my grandfather, Col. John D. Langston, and young John Thompson (who had just returned from Korea) standing in the old educational building and stating their belief that the church should build back the steeple...I remember John Thompson talking about being in Korea and remembering the steeple and what the church meant to him. However, the vote was overwhelming to take the insurance money and buy an air conditioner for the sanctuary and other buildings."

18 *Sandy Ray Umstead* entitled her article "In the Shadow of the Church." Sandy said, "Growing up in the shadow of the church both literally and figuratively has given my life a special stability. I know that no matter how far away I live, there will always be a home for me in the love of my family and in the spirit of Saint Paul United Methodist Church."

Sandy told about visiting her grandparents, Mr. and Mrs. J.W. Winslow, on John Street, hearing Saint Paul's chimes, learning that her great-grandfather was a preacher there, and singing "Sweet Hour of Prayer" and "Jesus Loves the Little Children." She remembers the new choir director coming from Syracuse, New York, "who sounded a little like a Yankee, but who won our hearts with his joyful disposition, patience, and dumb jokes." Sandy said the choir basement room was cool and damp and that it was fun "clomping down those creaky steps."

"Many happy hours were spent at Saint Paul because of the commitment and efforts of my parents, Mr. and Mrs. W.D. Ray, and countless others," observed Sandy. Mrs. Umstead's mother was director of Christian education and her father taught Sunday school and helped with MYF.

19 *Elsie Lee Bradsher* said her earliest memories of her father, George C. Kornegay, involve Saint Paul Church. He attended every event at the church. For years he was a member of the Board of Trustees and the Board of Stewards. He was secretary for the Quarterly Conference for at least twenty years. For a long time he served as an usher. Mrs. Bradsher said, "He always wore to church pin-stripped pants, cut-away coat, and stand-up collar, and carried a silver-headed cane. He wore a rose in his lapel when he could get one. When collection had been taken up and ushers were standing before the altar, each one held his left arm behind him, and his right arm down by his side."

20 *Louise Hathaway*, for four years the president of United Methodist Women, and before that the Wesleyan Service Guild, saw the steeple fall. She wrote, "On that day October 15, 1954, when Hurricane Hazel came through Goldsboro, I was standing by the front window in the office where I worked (which is the sheriff's office now). The wind was blowing and the trees were being twisted. I told my co-workers that I expected that Saint Paul's 170-foot steeple would come down. In a moment I saw a red cloud of dust come from the steeple, and the next moment the steeple was on the street, crushing the cars parked beside the church."

21 *Clara Mae Fritz* is an inspiration to all who know her. Although she has lost her vision, she still finds ways to serve her church. She was a great help in securing articles from former DCE's. She was a secretary at the IOOF Children's Home and lived near Saint Paul Church. Because of this and because she is Clara Mae, she made friends with the ministers, staff, and faithful members beginning with Rev. W.V. McRae in 1929. Miss Mary Emma Giddens was her first Sunday school teacher at Saint Paul.

Rev. Dowd she remembers vividly because every Monday he brought the Sunday paper and comic books to the children at the home. Frequent chats with Rev. Cade and with Martha Westmoreland, secretary, led to a friendship which has lasted to this day. It was then she saw Mr. C.J. Smith make his daily visit to the church.

Mrs. Fritz's daughter was christened by Rev. Leon Russell. "Jean thought Sunday was not complete if she missed shaking hands with Mr. W.V. Westmoreland, who was Sunday school superintendent," Mrs. Fritz recalled.

"My heart is filled with gratitude for the opportunity of being a part of this church family," she said. "All the Christian friends, thirteen pastors, the Wesley Fellowship class with Mrs. Bela Wilson and Mrs. Cora Ray as early teachers, the music, and all activities make it a complete and busy church. So, thank you, Saint Paul and friends. I am grateful that I have had the joy to walk a few miles along the way in the glow of your love and care," she concluded.

22 *Mrs. Donald Bell* told about her fourth grade Sunday School teacher in 1924. "Mrs. Charlie Smith - Nandora, as she was called - had a very special relationship with the girls in her class which led her to remain our teacher until we graduated from high school. She had regular class meetings at her house with special dishes we all remember. At the last meeting as her house, 'a reunion,' the News Argus took a picture of 'her girls.' She served Saint Paul as a teacher for sixty years."

23 *Kathryn Aycock Strom* has been living in Charleston, S.C., for a "long" time, but she still receives and appreciates receiving the *Visitor* each week. She wrote of two things which meant much to her. "The Friendship Class with Martha Winslow and Mildred Witherington, beloved teachers, and the circle I tried to lead with the help of Mrs. E.K. Holloman, whom I dearly love, too, will always be 'special' to me."

Mrs. Strom's son, Sonny Aycock, was a star football player at Goldsboro High School. She said Mr. Twiford once told her he had never seen anyone *drag* across the football field on his way to school and run so fast on the field during a football game! Sonny is now an attorney in Morganton, N.C.

24 *John W. Thompson* wrote an article about his uncle, James Bruce Thompson, which is very meaningful to Saint Paul Church, since it was the generosity of this man that provided the Thompson Fund for the needy and funds which acted as a stimulus for the church to embark on its course of building expansion in 1960. Only excerpts of the article can be used in this book, but the complete article is in Saint Paul's archives.

"Uncle Bruce weighed his words with deliberation and expressed himself in a phraseology of an earlier time. He was not understood except by those few who knew him well. He sought for perfection in the management of his business affairs and records. He was successful in the mercantile business but soon sold out and went to New York where he became a friend of Charles M. Schwab, founder and president of United States and of Bethlehem Steel Corporations. He held a seat on the New York Stock Exchange. Bruce Thompson lived his faith. I am fortunate to have his Bible which is well worn and indexed by him in his own unique style. He was one who backed up his faith with the application of good works. He died June 11, 1959."

25 The children of Saint Paul received their training early for church service. *Effie Ruth Pike* has described here how even the little children helped to raise money to pay for the educational building. Both she and her husband, J.D. Pike, Jr., are active members of Saint Paul. The picture is of them at age five, dressed for the Tom Thumb Wedding about which she has written.

From Tom Thumb Wedding

My first fund-raising memories date from 1930 when "Miss Virginia" (Mrs. Kendall Thompson Riley) put on a Tom Thumb Wedding in the height of the Depression to raise money for the church debt. To this day the almost-too-sweet smell of masses of home-grown flowers gives me shivers of apprehensive excitement. But, after all, I had that same rose-scent apprehension at least seven more times because "Miss Virginia" held her piano pupils' recitals in the same location, the basement of the educational building - and always with the flowers.

For the Tom Thumb Wedding, Elizabeth Hawley was the bride and Tom Dameron, the groom. The preacher's son, Billy McRae, and J.D. Pike, Jr., were groomsmen. I was a bridesmaid, one of many. We were only five years old, but we soaked up all the romance of the very elaborate occasion. Still, it took me seventeen more years to get J.D. down the real aisle of Saint Paul.

The other characters are lost to history, but we know that several little Thompsons took part. "Miss Virginia" remembers that Mr. B.G. Thompson enjoyed seeing his grandchildren perform so much that he offered to subsidize another performance.

Many fund-raising projects have been undertaken through the years with varying success. But always the resulting fellowship and unity of purpose have been as meaningful as the financial results.

DAMAGING EVIDENCE

After choir practice, Carlton Frederick, the youth choir director at that time, recalls finding that the sleeves of the remaining coat which appeared to be his were far too long. Upon investigation, he found that one of the very tall boys in the choir had taken the wrong coat. The boy who had taken the wrong coat suffered some agony when he reached home, put his hand into his pocket, and discovered a pack of cigarettes. It is hilarious to hear about the lengths to which he went to destroy the evidence of those cigarettes before his parents could see them and think they were his!

IT ALMOST BROKE UP CHURCH

Tom Robinson, Jr., tells a story told by his father, Tom, Sr., who was Sunday school superintendent for thirty-seven years. It seems that the young boys would sit in the balcony in the Spruce Street Church where slave communicants had sat before the Civil War. One day one of the good brothers below went to sleep with his head resting on the back of the pew and his mouth open. Tom says, "I guess the Devil got in one of those boys because he dropped a chew of tobacco which was on target as it landed in the open mouth of the good brother below. It didn't break up church, but it almost did."

YOUTH ACTIVITIES (!)

Prior to 1946, when the pulpit was on the Chestnut Street side of the church, the young people all sat in a group near the small entrance which opened out onto the street. They probably chose this place so they could get out quickly after the service. We are told that this exit also provided some extra pleasure for one group of fun-loving boys. It is said that one young man used to get his mother's car keys, and between Sunday school and church service, he and a group of his friends would slip away to get a Coke and return to church in time to sit in that corner like little innocent cherubs. It is reported that the boy's mother never knew her car was thus being used. We wonder!

EMBARRASSED PARENTS

Some years ago, a beloved young couple in Saint Paul was in church one Sunday morning with their young son. During the prayer, he made a paper airplane, and as everyone lifted their heads, he sailed the plane. He had good aim and good control, for it landed on the pulpit in front of the minister.

CLERICAL VESTMENTS

Methodists have not always approved of robes for the clergy or the choir. Four-year-old Bessie Barham (Bell) was the flower girl when her father remarried. The wedding was performed by an Episcopal minister. When he joined the waiting wedding party, Bessie exclaimed, "Look at that man with a dress on!" Some of the guests thought it funny, but others were embarrassed.

THE BIG STEEPLE

Mary Deane Weeks Radford

(Note: Mrs. Radford is the daughter of Mr. and Mrs. Gordon Weeks. She now lives in Durham.)

When I was a young child, my family would travel to Goldsboro to visit relatives. Our favorite game was to be the first to see "the big steeple." It was exciting to look for it - that tall spire pointing toward heaven - and it was *fun* to win the game!

After starting to school, we moved to Goldsboro and Saint Paul became our church home. Oh! the memories that fill my heart about that beautiful building and the people who worked and worshipped there as I grew from child to woman, married, and moved away.

From the elementary grades I remember "Devotionals" prepared by dedicated teachers. A very special feeling came from being in Sunday School - dressed in your prettiest little outfit - singing, playing, and praying with friends. There were rewards for memorizing special Bible verses, "Psalms," "The Lord's Prayer," "The Apostles' Creed," etc. As I think back, the teachers deserved the rewards for encouraging us to learn those invaluable words which we continue to use daily in times of stress or joy. Bless you, teachers of children for the time you gave us.

I think of the teachers of youth who taught us (the prissy and giggling girls and the rowdy and boisterous boys) in word and example. In one of our classes we had a very nice guy who was liked by all; he was also the owner of long legs (that stretched across the small classroom) and very big feet, giving perfect ammo for Sunday morning jokes. Amid this atmosphere, the teacher impressed me with a simple illustration that has lasted to this day. He told how God took care of him on a particular trip he made. After traveling a number of miles at highway speeds he arrived home, and as he turned into his driveway the steering rod fell out of his car. Had this happened earlier - disaster would have occurred. This story has returned to my mind time and again in the years since; the sharing of a "miracle" by a Sunday school teacher with his young class, to show us miracles do occur if we give them credit as such, and we do have a constant keeper if we allow Him to be.

This group of boisterous and giggling Junior Highs grew into "mature" Senior Highs. We had a youth choir, which practiced every Sunday afternoon and sang for the evening worship service. This group of angelic voices proceeded down the aisle to the tune of "Lead On, O King Eternal;" entered the choir loft to participate in the preliminaries of the service; then settled down for the sermon and out came the candy, chewing gum, magazines, note pads and pencils. When the preacher turned to emphasize a point to the choir, the goodies would disappear (sometimes). Then those innocent faces and angelic voices would stand for the closing of the service. Our dear choir director, organist, and preacher patience and kindness by standing by us in spite of ourselves; and we learned from them - a little music, a little religion, and a lot of love.

Sometimes this merry little group had energy to spare after church and we would go to the home of the DCE or the parsonage for more "togetherness." Those loving, caring, and friendly people gave us direction and example to follow and at this later time in life, good memories. On some nights we would ride around town with our windshield wipers on, singing "it's not raining inside

tonight so it *must* be raining on the outside." Those "church friends" will never be forgotten.

I learned to play the piano - a little - and from early grades played for various classes. The first songs were simple - "Fairest Lord Jesus" and "I Would Be True;" on to "This Is My Father's World" and "For The Beauty of the Earth;" then to "Are Ye Able" and "Faith of Our Fathers." At this stage I was called to play for the Men's Class of the church, which was most rewarding. Those men *did love to sing* and the sound of their deep voices, singing with joy the songs they loved best, rings in my ears today. I remember food - refreshments at Bible school, MYF suppers, banquets, etc. Thanks to the parents whose loving hands prepared the food, and a special thanks to one Dad whose famous hot dogs have been devoured by young and old alike both in the church and around the town.

The most beautiful memory is the spirit. Joy and peace flowed through you as you entered the sanctuary, listened to the music, watched families file in "their pew," gazed at the stained glass windows, and saw "the cross." There was a Palm Sunday when we joined the church - promising to "be loyal to the Methodist Church, upholding it by your prayers, your presence, your gifts and your service." There was a Youth Sunday when a teen-age boy "preached" on Romans 12:1 - *"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."* There were Easter Sundays with beautiful lilies on the altar; the celebration of the Resurrection - "Christ The Lord Is Risen Today." *"For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* That was and is the foundation of the church - Saint Paul. And I thank God for it!

I left Saint Paul in 1954. So did "the big steeple." But the memory of those days - the people and the spirit - will forever remain within my heart.
March, 1982

I REMEMBER
Ann Thompson Sorrels

(Mrs. Sorrels is the daughter of Mr. and Mrs. John W. Thompson. She is a guidance counselor in the Durham Public Schools.)

There was never a discussion on Saturday night or Sunday morning concerning whether or not we would go to Sunday School. It was understood at 1200 Evergreen Avenue that we *would* go unless we were ill.

Early on the Sabbath, Mother would get us up and dress us in our Sunday clothes, give us breakfast, and make sure we had our dimes for the collection basket.

Our brood consisted of me, brother John who was three years younger, and sister Dawson who was almost four years younger than John. Later, of course, there were the twins, Mae and Katherine. I was in high school by the time they were old enough to attend Sunday school.

The Sunday morning ritual continued at our house for thirty years. Daddy would finish his breakfast and go out to sit in the car and blow the horn every three minutes until all of us were ready to go. He didn't *send* us to Sunday school. He *took* us--and he stayed for Sunday school himself. Afterwards, he

Bessie Barham Bell: Forty years a Sunday School Teacher: as a flower girl and an "Angel."

would take the younger children home, pick up Mother, and return in time to be among the first seated in the sanctuary. Daddy always thought you were late if you weren't thirty minutes ahead of time.

If there's any good in me, I attribute it directly to the training from my parents and those saints who put up with my friends and me during all those years of Sunday school. I must have been about three years old when I began attending the Nursery Class. I remember playing in the sandbox and I remember sitting in the circle while Miss Daisye Jenkins told those beautiful stories from the Bible.

Then there was the Beginners Class with dear Mrs. E.C. Crow and "Marmee" Smoot. Sometimes "Miss Virginia" Thompson would play for us to sing "Jesus Loves Me" and "Jesus Loves All the Children of the World." I remember a picture of her mother, Mrs. Flora Kendall, on the wall of that class. My "ideal" was pretty Bessie Barham, who had long hair coiled around her head like a halo. I thought she looked like an angel.

By the time I made it to the Primary Department, I'm afraid my "listening habits" had something to be desired. The teachers were long-suffering and really worked hard to prepare lessons to command our interest. Among the saints in that department were Mrs. Robert Stevens, Mrs. George Baker, Mrs. Charles Nash, Mrs. Hollo*man*, and Mrs. Hollo*well*.

When I was promoted to the Junior Department, I thought I was pretty-near grown and it made me furious that Mother made me wear white silk socks when I wanted to wear hose. Mrs. J.W. Ward and Miss Hattie Dewey kept us in our place and poured the Bible knowledge to us. I remember Miss Hattie gave each student a beautiful card bookmark when we were able to say all the books of the Bible in order.

My musically-talented cousin Harriette was in much demand as pianist--and when she was absent Mrs. Ward would let me substitute; we always had to sing "What A Friend We Have in Jesus" as that was my best number.

By the time Mrs. Dameron got a-hold of us as Intermediates, the girls were so busy making eyes at Louis Maxell, Harry Ward, David Andrews, and the Nash boys that it was difficult to keep our attention on the Bible lesson. But "Miss Isa" was strong-willed and she socked it to us.

If I have taken poetic license and placed the teachers in the wrong department, I hope that the readers will understand that those years flowed one into the other--and in my nostalgia they are among my happiest and most productive memories. Those teachers and Elizabeth Johnson, who was the DRE in charge of "League," took a lot from our silly, giggling crowd, but I hope they all know how much a part of my life I consider their influence to be.

I began attending church services when I was quite young. I don't know exactly when it was, but I remember clearly Mr. Dowd and his long sermons. My parents sat farther back in the sanctuary; I sat in the second pew with Grandfather B.G. Thompson.

Granddaddy was a wonderful man who went to church every Sunday in spite of the fact he was completely deaf and could not hear a word of the sermon or the beautiful music of the choir. He was not able to join in the singing with the congregation or in any part of the worship service.

Once, someone wrote a note to Granddaddy, asking, "Why do you attend church when you can't hear a word?"

The old man replied, "I want people to know which side I'm on!"

This was a special lesson for me. I thought then and I still do that it is important for us to let people know which side we're on.

I can remember that almost every Sunday after my parents took their seats about half-way back in the sanctuary that the head usher would lean down and whisper to Daddy to ask if he would take up collection. Daddy would always reply in a stage whisper that I could hear all the way to the second pew, "Not this time." To be such an outgoing and friendly person, Daddy had a certain shyness about him. He never did take up collection and he wouldn't sit "down front" in Granddaddy's pew.

Later, when I was in high school, my cousin Harriette and I sat on a side pew among the teenagers. I'm sure that we were touched by the sermons and that we gained a great deal from the "exposure," but at the moment, we were more concerned with writing notes and flirting with the boys.

Saint Paul is such a part of my life that I can't imagine not attending church when I return to Goldsboro after all these years. I was christened at the altar of Saint Paul, I joined the church there, I was married there, my baby was christened there, and from there I heard the last rites for my husband and my father. Thorton Wilder has his stage manager in *Our Town* say, "So, Friends, this is the way we were in growing up and in our marrying and in our doctoring and in our living and in our dying." I guess that's the way I feel about Saint Paul. It has been there for every important event in my life--and I thank God for it.

Eula Rackley [Powers] 1928-1931

Netta Cook Robertson [Patterson] 1934-1936

Martha Westmoreland [Wooding] 1936-1942

Mary Hester Hunt [Powell] 1951-1954

Doris Allen [Litchfield] 1954-1956

Other Directors, Leah Haskins (1957-1963), Martha Ray (1967-1971), and Kathryn Flynn (1980-) are pictured elsewhere in this section with their co-workers.

MEMORIES OF DIRECTORS OF CHRISTIAN EDUCATION

For about sixty years the ministers of Saint Paul have been assisted much of the time by a parade of talented and dedicated young women. They were known by a variety of titles and their duties were even more varied. In the early days their work usually consisted of a combination of youth worker, financial officer, and pastor's secretary. In later years their duties have become more specialized in the area of Christian education as the church has been able to provide additional staff.

Today Saint Paul's former directors of Christian education are living in six states. Their messages prepared for this book are filled with examples that show why the title of this book is an appropriate one for the history of Saint Paul Church. Although somewhat abridged from the articles as written, these accounts from thirteen Christian workers will take the reader inside the church building for a walk through the halls to see Christian education work at Saint Paul for more than half a century.

EULA RACKLEY (POWERS) - 1928-1931

A Goldsboro native, Eula worked at Saint Paul before she attended nursing school. She now lives in Lumberton, N.C.

I can't remember everything that happened during the time that I was a member of Saint Paul Methodist Church, but I do remember the old Dodge sedan that my father let me use while I was working for the church between 1928 and 1931. We did not have a church bus, but that old Dodge sedan traveled many miles for picnics, workshops, district meetings, Epworth League meetings, and conferences which were held at Louisburg College for the young people in the church.

Then there were my trips to Lake Junaluska for workshops and classes in church history and religious education.

I remember one district meeting at which I was a delegate (Saint Paul Church was in the New Bern District at that time) and the delegates tried to keep me from voting because they thought I was not old enough--I was five foot-two and only weighed 95 pounds. It made a difference.

I remember when Mr. B.G. Thompson had the first intercom between him and the preacher in the pulpit. It was attached to the pew near the front in which he always sat. At that time the choir loft was to the left of the pulpit, and those of us who sang in the choir had a box seat for observing all that went on in the congregation. Mr. Thompson rarely used that intercom for the entire service, but he always checked it out to be sure it was working.

My activities at Saint Paul Church are among the things that gave me strength and courage through all the years of my life.

RUTH KING (THRIFT) - 1930-1933

Ruth and her husband, chancellor at Florida Southern College, have worked in the churches and colleges where their work has taken them. They have three daughters. Their home now is Lakeland, Florida.

I mostly remember what pleasant three years I spent at Saint Paul and how wonderfully good and kind everyone was to me. I roomed at the T.B. Damerons who became family to me. Bill was born during my first year, and I remember Isa Sills' twelfth birthday party, her first dance. Mrs. Dameron had a man come in, roll up the rugs and wax the floors. When he finished she said, "Now come back tomorrow and wax them again and replace the rugs." He was aghast! Mrs. Dowd took me under her wing, too, and fed me so many times that I still marvel at it.

I recall my first day. My first job. Mr. McRae, the pastor, showed me around the church that afternoon and when we ended up in the office, he suggested we try a letter, in preparation for my official start the next morning. This scared naive college graduate somehow got through it, and it was only after two college friends came to see me my first Sunday that I learned I was supposed to make carbon copies!

Well do I remember Miss Hattie Dewey, the wonderful church treasurer. Every Monday morning she came into the office to count the Sunday collections, assisted often by Mr. Miller, the chairman of the board. He and Mrs. Miller were most kind to me, but no one could have been a dearer friend to a girl than Virginia Thompson, now Mrs. Riley. Living at the other end of the block from the church, she would often call (especially on cold days) and say, "Ruth, I'm making a big pot of soup. Come on down and help me eat it." These were depression days, you understand, when a free lunch meant a lot to my poor budget. My salary remained at $1,000 each of the three years. Would you believe that my ambition was to make $100 a month? Such a salary sounds unbelievable in these days, but all salaries were low and preachers were taking cuts...

Those were three happy, happy years in Goldsboro. I loved the people and thoroughly enjoyed my work, especially with the youth. I sang in the choir and I remember what a well-organized church school and Women's Society the church had.

NETTA COOK ROBERTSON (PATTERSON) 1934-1936

Netta married a Methodist minister. She and her family now live in Dallas, Texas.

On December 1, 1934, I rode to Goldsboro on the train from my home in Burlington to become the church secretary at Saint Paul. The Reverend and Mrs. O.W. Dowd met me at the station. My duties included keeping the records of pledge payments, sending out letters and other mailings from the Board of Stewards and the pastor. Assembling the information and preparing the bulletin for church services, the announcements, and the cover page, were an ongoing responsibility. I am afraid that when I think of the church office I often

remember the old hand-turned mimeograph machine and lots of black ink! My duties also included some collecting of pledges, but most of the members brought theirs faithfully to the services. Raising the money for the payments on the recently-built educational building was not easy. One year it was done by collecting a bushel of pennies, the church school departments and adult classes being given quotas--such as a quart of pennies--to bring in. Some groups and individuals paid their equivalent sums in larger coins, but the interest and payments were made on time! People were only beginning to recover from the worst of the depression.

Miss Hattie Dewey was treasurer of the church for most of the time I was there. The remembrance of her faithfulness and dedication continues to inspire me.

When I was employed, I was asked to assist with the youth work because I was then the president of the North Carolina Conference Youth Organization. Sarah Spruill (now Andrews) was conference secretary. Linwood Blackburn was vice-president and later president of the conference group. I mention his name because he had lived in Goldsboro as a child, then moved to Fayetteville. He had a distinguished career as a missionary in Africa, later served as a member of the staff of the General Board of Missions (now called the Board of Global Ministries).

I remember searching through the old records of the church, kept in the safe in the corner of the office. A request came for the baptismal record of a man living in Norfolk, Virginia. He needed a birth certificate and had no documents to prove his age, but understood he had been baptized as an infant at Saint Paul Church in the 1880's. The record which we sent enabled him to get his birth certificate; it also enabled me to learn the importance of the church records, which are recognized in the courts.

Before the 1936 meeting of the Annual Conference, I was offered a job with the Conference Board of Christian Education, where the Reverend Robert W. Bradshaw headed the staff in an office on the East Campus of Duke University. This was an opportunity I felt I could not turn down, so I completed two years in Goldsboro and moved to Durham.

I remember Saint Paul Church with much appreciation and affection. I remember how its slender steeple could be seen from every approach to Goldsboro, and how it pointed upward, symbolic of what went on inside the building. Most of all I remember the people.

MARTHA WESTMORELAND (WOODING) - 1936-1942

When Martha was working at Saint Paul, she performed the duties of a director of Christian education without the benefit of either the title or the salary. She also assumed responsibility for many other jobs that the church secretary was not hired to do. She was really missed when she moved to Connecticut with her husband Ray.

In 1936, after I was employed as church secretary, Mr. T.C. Etheridge, a member of the Board of Stewards, informed me that I was not hired to sing in the choir or to lead prayer meeting, but was hired to collect church dues. I had been singing in the choir, so I continued to sing in the choir.

Sometimes I would be visiting the sick and thinking that I should be collecting church dues. When I would get back to the church office, I would find several checks in the mail. Then I didn't feel so bad.

When Dr. W.H. Cobb was chairman of the Board of Stewards, I called each member every month, to remind them of the meeting. I always typed the minutes of the board meetings and lots of times I acted as secretary and took the minutes. I also acted as treasurer, most of the time, handling all of the money and writing the checks.

When I was first employed in 1936 I was paid $70.00 per month, and the year before I was married my salary was increased to $20.00 per week. This was in 1942.

During my term of office I wrote for samples of choir robes and asked Dr. Cobb if I could model one before the members of the Board of Stewards and ask for their opinion on ordering robes for our choir. He laughed and said it was all right with him, but he didn't know about the others. There was quite a lot of discussion; but when they asked what it would cost, I told them $5.00 each. I received money for five robes that night. I told them that I thought the robes would lend dignity and be more conducive to worship. After we started wearing the robes, one of our faithful members, a gentleman, stopped attending services for a while. He did not like the robes. Other members had unfavorable comments; however, most of the members of the church liked the robes.

I was instrumental in getting the church to adopt the pledge system to raise the budget. I had heard of this system being tried in other churches. I spoke to Miss Hattie Dewey about it, and she said it would do no harm to bring it before the Board of Stewards. As I presented the idea, I suggested that I would much rather go out to collect dues if I had a signed pledge card by the member, rather than telling them that they owed money on an amount that was apportioned to them by the board of finance, which they themselves had not approved.

We observed Pledge Sunday and asked members to go to the rear of the church after services that Sunday morning, and everyone cooperated beautifully. We had only a few members to be called on in their homes. It was a success! I remember a member, when called on, told me he did not say he would pay the amount that he was asked to pay. When I showed him the pledge card with his signature, he apologized and paid up.

I was pianist for the Primary Department of the church school for several years. On some Sundays I would play in several other departments because of the absence of the regular pianist.

We did not have a director of religious education during the time I was church secretary. Some of the teachers and I were interested in having a Vacation Bible School, and I said I would take charge of it. One of my sisters, Mrs. R.J. Mayberry, and her husband were visiting from New Rochelle, N.Y., at the time of the school, and my sister's husband offered to teach the boys how to build bird houses. This was fun and everything was going fine until one of the boys rammed a bit up his nose. We were all frightened, but he was rushed to his home a block away from the church, and his mother, Mrs. Dewey Slocumb, soon took care of his wounded nose and his hurt feelings. Mrs. Stevens and I helped the children in one class to bake gingerbread.

On the graduation day of the school, I wanted the children to have ice cream and invite their parents. Someone suggested ice cream cones, but I told them I wanted them to have ice cream in a saucer even if I had to wash all the dishes. I won out and also washed all the spoons and saucers for about sixty people by myself. But it was worth it!

I recall that at one time the old lawn mower we had at the church was in bad shape and in need of repair. The good old janitor, Deems Bennett, told me that he would fix it because the church was hard up for money. The church was paying him $7.00 per week. Deems was a good, faithful Negro gentleman.

When the Bishop's Crusade was held at our church one time, I wanted everything to look spic and span, so I washed the large glass windows in the choir room where lots of meetings were held. One of the bishops remarked that the windows shone so that he couldn't tell whether they were up or down. I also remember taking dictation from one of the bishops.

On occasion I dusted ledges, scrubbed floors, polished brass; someone remarked that they believed I had done a little bit of everything at the church. I told them that I had not fired the furnace yet. Within a week's time I did even *that*! I really enjoyed doing some of the things that needed to be done around the church even though I was not hired to do them.

Saint Paul Church was not having church bulletins when I first started working there. The mimeograph machine was old and dilapidated. But one Easter I decided that if the girls before me had used it, I wanted to try to get out a bulletin for Easter. So I drew a little picture of a Cross and printed a lovely verse on the front page. It turned out beautifully, I thought. Rev. Walter C. Ball, minister at that time, was surprised that I could do it, but he was pleased.

My mother, Mrs. Florida Westmoreland, told me one day that I should move my bed down to the church, because I spent so much time there. I told her that I would not have been able to perform all my duties at the church had she not done so much for me. I believe by her helping me, she was also serving the church.

A former minister of Saint Paul, Rev. Leon Russell, gave me my first copy of the *Upper Room* in 1935, the first year it was issued. He was then minister of Elm Street Methodist Church, and I was pianist there and church school teacher. I ordered the first two copies in 1936 at Saint Paul when I became church secretary. I then ordered ten copies and increased the order each year thereafter. The church is now getting 150 copies of every issue. Then it sold for 5c a copy.

During World War II our church made available a large room on the top floor of the educational building for the G.I's from Seymour Johnson Field. There they could gather and write letters, sing, or just have fun. Meals were served to the service men during weekends by the women's groups in our church. Quite a few of the service men would come to the church office wanting to talk to Rev. W.A. Cade, minister at that time. Mr. Cade performed quite a lot of weddings in our church for the service men and their brides. When they requested music and song at their weddings and had no one to perform for them, on occasion I would sing and play the piano for them.

One Monday morning I had a call from Mrs. Anna Marlow who was

secretary of the Spiritual Life Group in our church. She asked if I were busy. I told her I was busy counting the money, but not too busy to talk to her. She told me that a red-headed soldier had been coming to her house off and on for several months and that he wanted to meet a nice girl, and she thought of me. I felt flattered. I told her to send him to the church at a certain time. When he arrived he looked like just another lonely soldier boy, and I tried to cheer him up and he cheered me up. This was how I met my husband, Raymond Guy Wooding, a real Connecticut Yankee.

I had joined Saint Paul Methodist Church in 1912 when Rev. D.H. Tuttle was minister. My sister, Annie Westmoreland, joined at the same time. It was Easter Sunday. We were living at the Odd Fellows Home in Goldsboro. I have in my possession a copy of *The Gospel According to Saint John* which Rev. Tuttle signed and entered Annie's name and the date, April 23, 1912. I remained a member until my husband and I moved to Connecticut in 1945.

It may interest our friends to know that Ray and I helped build the first and only Methodist Church in North Haven, Connecticut, where we have been living since 1945.

ALMA CADE (ERWIN)

Alma worked at Saint Paul briefly during the pastorate of her father. This was during World War II. She now lives at Lake Junaluska, N.C.

I remember much about Saint Paul--not much about what I gave but what it gave me. I worshiped there from time to time during the ministry of my father, Rev. W.A. Cade.

My parents appreciated living and working among you. It was there in Saint Paul that Bill and I were married on October 14, 1941. In a few months Pearl Harbor broke and there was an immediate appeal for chaplains in the armed forces--to which Bill responded.

About that time Saint Paul decided to employ a full time director of Christian education. There were not many directors available and when the local committee learned I would be coming home, they invited me to serve as director. As I recall, I began work in late November, 1942. This being a new job (solely director) on the church staff, the first job was the selection of priorities. I was in Goldsboro and in the church until Easter, at which time I joined Bill at Patterson Field, Ohio.

In accepting the position at Saint Paul, I had had every intention of being there for the duration of the war, but the situation changed for us personally soon after I arrived.

I feel that while we were there we convinced the people, if they needed convincing, of the need for a director. Challenging people who were good prospects for teaching, seeing that the church school was adequately staffed, the philosophy of teaching and learning emphasized, and adequate guidance material available were foremost in our efforts. Johnson Field brought an influx of people, and we endeavored to meet their needs where they presented themselves in the various functions...

EDITH JONES (ROBERTSON) 1943-1944

Edith grew up in Saint Paul Church where her mother, Mrs. T. Frank Jones, was a loved and respected leader in Bible study and prayer groups. Edith now resides in Raleigh, N.C.

Saint Paul Church secretary was the first job I had after graduating from Greensboro College in 1943.

Following Martha Westmoreland as secretary was very difficult, as she was ideal for the job.

Mr. Cade was pastor and was very kind and patient.

One chore I remember vividly--mimeographing the bulletin! That was before the days of having the bulletin printed. It was more difficult for me, as I had to take typing at night.

1943 was a memorable year for me: with graduating from Greensboro College, working at Saint Paul, and marrying my high school sweetheart, A.K. Robertson, Jr., --all during World War II.

ELIZABETH DIXON JOHNSON 1943-1948

Elizabeth, a Wayne County native, followed the teaching profession in California after leaving Saint Paul. She is now retired and living in San Francisco.

In the summer of 1943 I came to work at Saint Paul Methodist Church. Mr. Cade was minister at the time and he was very kind and helpful. He and "Miss Eva" were there only until conference in November. Mr. Leon Russell came in the fall of 1943, so most of my time at Saint Paul I was working with him. He was a very special person to work with, and it was a rewarding and growing time.

As I look back almost forty years, some experiences stand out in my memory. Many, many wonderful people gave time to the work of the church; and, of course, I worked especially with those in the field of Christian education. From the Board of Education to each individual, from nursery through adult, my life was enriched and I had opportunities to contribute, too.

Sunday school with its planning times and Sunday morning sessions; the youth group (was it Methodist Youth Fellowship then?); the Tuesday morning prayer group--all these were important and a regular part of my activities. Parents of the young people and friends who were interested in them helped make their program go, as did the dedicated teachers who served for many years or a few years. Other adults in the church were very supportive of the Christian education program, which, of course, was and is an integral part of the whole church.

One special activity which I've often told other people about is Youth Service Sunday. Young people came to the church for breakfast (as I remember it) and then picked up people who could not come to church on their own. After

Sunday school and church and lunch, the youth visited shut-ins. Coming back to the church for a sharing session about their experiences was always a thrill, always rewarding.

Also, the Methodist Church had a National Youth Conference in Cleveland, Ohio, during those years. Saint Paul had enough delegates to more than fill our quota and when other places were open, we used some of them, too. Eight or nine young people went to conference of about 5,000 Methodist young people from all over the country. I had not been able to attend such a conference earlier when I was in college, so I felt as if I were having a second chance--in a different capacity. For all of us, the conference was a moving and meaningful experience, I believe. Our youth group was different and more effective because of that experience.

My time at Saint Paul was a very important four and a half years of my life. The people I worked with and the opportunities of service I had, taught me much about God, about relationship to the Creative Being of the Universe which has helped me continue to grow.

MARY HESTER HUNT (POWELL) 1951-1954

Saint Paul still benefits from Mary Hester's love and concern even though she joined her husband, Bob, at First Presbyterian Church, Goldsboro. She has helped out many times with special music, and the Powell girls have been active in UMYF.

Life is unpredictable. During my freshman year in college, I attended *Charlie's Aunt* at Goldsboro High School while visiting my roommate. Three years later, in the spring of my senior year at Greensboro College, Dr. Allen P. Brantley requested an interview with me for the position of director of religious education at Saint Paul Church. I accepted the position and on July 15, 1951, there I was, unpacking in the small office overlooking Chestnut Street at the right of the steps in the Saint Paul educational building. At that time, the office of the pastor and of the church secretary-treasurer adjoined the sanctuary. The high standard of performance by Dr. Brantley was an incentive to me as a new employee. His descriptive sermons, delivered in front of the beautiful stained glass windows, kept all ears attentive.

Mrs. Sallie Powell Lovelace kept the finances in order and performed the necessary secretarial duties. She knew everyone in town and gladly shared helpful information about who, where, when, and the relationships between people. What valuable information for a young, new, eager girl! I came to treasure those informative moments with her. Mrs. Lovelace and I shared the same deficiency in typing, but what she lacked in typing skills, she overcompensated with concern and caring for the membership of her beloved Saint Paul. In fact, she and I began accumulating material about the history of Saint Paul which we turned over to Mrs. Twiford many years later.

Another member of the church staff was Mr. Brodie West, custodian. He was always around with a smile, an encouraging word, and a handshake. His cheery "hello" from the doorway and drop-in moments to talk were very frequent--sometimes more frequent than I needed when I was very busy. He preferred outside work where he could visit with the folk on the street.

Kathleen Warren, choir director, and Mrs. Georgia Lee Bynum completed the church staff. The music has always been an important part of the worship experience at Saint Paul. The choir was second to none in 1951-1954 for Kathleen inspired loyalty and musical excellence. Having been organist for fifty years, Miss Georgia could bring forth a sound as had never been heard from so small an organ. To this day I think of her every time I hear "Sheep May Safely Graze" by Bach.

What a thrilling time to be at Saint Paul! Enrichment and training opportunities for the church school workers was a pressing need. It was a time of new beginnings for many of us. The monthly departmental sessions became not only a planning and sharing time but a workshop to discover new and interesting ways to use the excellent Methodist literature! We were striving to correlate all the teaching aids with "the single eye" toward more meaningful experiences in Christian learning. Appropriate music in all age groups, learning centers in nursery and kindergarten, imaginative projects for the older children and youth, all became important parts of the teaching process.

Many of the Sunday school teachers and officers had held their same responsibilities for as long as ten to twenty years. This was the case with the following superintendents: Mrs. M.L. Smoot, kindergarten; Mrs. George Baker, primary; Mrs. J.W. Ward, junior; and Mrs. T.B. Dameron, intermediate. Sunday morning found these same faithful teachers and assistants in their places: Mrs. Robert Stevens and Mrs. Ira Long in the primary department and Miss Hattie Dewey at the secretary's table, in the junior department Mr. and Mrs. C.W. Twiford, Phyllis and Virgil Lucas, James Crone and E.C. Crow. Mr. Ray Armstrong moved from schools to church to teach and lead on Sunday. Mrs. E. A. Simkins and Mr. A.B. Hollowell found their classes waiting for them. Personal knowledge of the interests and service possibilities of each member of the church led to the enlistment of many new teachers, officers, and committee members. The Sunday school was vital and growing.

When the large room which is the present pastor's study at the top of the steps on the left became vacant, I jumped at the chance to move the D.C.E.'s office. How wonderful to spread out--to have a place to develop a library, to begin an audio visual resources library, to have an accessible room for departmental, committee, or board of education meetings during the winter and space for teenagers to drop in after school and on the weekends.

This move made it possible to begin an infant nursery in the old office--an additional responsibility for Agnes Smith whose loving heart, patience, and happy face kept the nursery department an ideal beginning experience in Sunday school for the children.

One of my favorite times was visiting the new babies with Mamie Griffin Scarborough to enroll them in the Nursery Home Roll. Did I say babies?--Johnny Pike, Beth Seegars, Alan Plummer, Sandy Ray...It's interesting that one of these mothers, Martha Ray, eventually became the D.C.E. for the church.

The smallest room in the educational building was filled by men who possessed some of the largest hearts in the church: Mr. W. Vestal Westmoreland, superintendent of Sunday school; Thomas L. Gillikin and T.J. Casey, treasurers; Mr. C.B. Rich, secretary. These men had served well as did others who followed them: Durwood Murray and Virgil Lucas, superintendents, and Walter Mixon,

secretary. They accomplished many things on the old high desk in their office which now can be seen in its restored beauty in the church parlor.

Each August seemed to be a new beginning for the MYF as counselors were difficult to keep for several years. Little babies kept making their appearances. New members of the church--Agnes and Demming Smith, Ruth and Bill Boyer--came to the rescue. The greatest challenge in working with the young people was to have stimulating programs.

Youth Week was held for the first time in June of 1952. A visiting speaker for the week led discussions on "Boy-Girl Relationships"--a new theme in those days. Planning sessions and retreats, attendance at district meetings, quarterly service projects, and youth weeks for both the intermediate and senior groups kept us busy.

Our MYF was asked to present an original drama for the North Carolina Conference Youth Rally in Duke Chapel in 1952. In those days, conference met in October. The next year we were asked to give another play at Duke Memorial Methodist Church in Durham for Annual Conference Youth Day. It became necessary to replace the lead two days before the performance. Never shall I forget Virginia and Benny Ward. They were two people that I knew I could count on in that emergency. Virginia worked with Benny, drilling him, until he knew his part. Another challenge met.

Sunday afternoon presented a problem for the teenagers, but a happy solution for some was effected when they asked me to open up the educational building on Sunday afternoons. By 2:00 Sunday, George Thompson and Dean Best would be there on the steps waiting to begin some action. Soon a good-sized group would be playing shuffleboard, ping-pong, foose ball, or just visiting. Several dating couples became regulars, as the Sunday afternoon movie was still a moral decision for many parents and teenagers. The regular attendance quickly rose to 65 seniors and intermediates on Sunday night. They were happy days.

A very special memory is that of our first Christmas family night program on the Sunday night before Christmas. Using the theme "Christmas Around the World" each department selected a country to portray. The breaking of the pinata was the highlight of merriment. The tradition of a family night was continued.

Our yearly Christian worker's schools were an inspiration and help to all of us. These enrichment opportunities continued after I was married, since Bob and I were able to have in our home Dr. Gilbert Rowe, a very special unique character from Duke Divinity School; Mrs. W.C. Reed, Conference Children's Worker; and Dr. D.D. Holt, beloved pastor, teacher, and friend. What wonderful learning, inspiration, and fellowship.

In 1951-1954 the majority of the North Carolina Conference meetings were held at Saint Paul because Goldsboro was considered central in its location. Lloyd Griffin always served barbecue for lunch during those fall and spring meetings. This opportunity for frequent communication with the conference staff and others was an added bonus. These meetings were subsequently changed to Methodist College in Fayetteville and to the Methodist Building in Raleigh.

It was midway of my period of service that Dr. A. Jarvis Hobbs became our pastor. This capable, efficient, and consecrated man of God gave a needed boost

to the business aspect of the church. A tireless worker, he appeared around every corner. His alert and laughing blue eyes went well with his good humor. What a happy man with whom to work!

How can the history of a church be told without recalling the EXPRESSIONS OF THE HEARTS of its membership--of the times of accomplishment, sharing, joys, strivings, personal needs, loss and pain, good humor and hopes?

This and much more *I remember.*

I REMEMBER:

--the acceptance, the support, the caring, the friendly smiles, the open arms of love which welcomed me into the Saint Paul family in 1951 and continue to do so each time I return.

--the men who kept a careful eye on the condition of the buildings and grounds--Mr. Dave Pike, Mr. E.L. Cook, Mr. Buddy Crawford.

--what a surprise when quiet unassuming Mr. Bruce Thompson included me on his special Christmas gift list.

--the quiet capable Mae and Durwood Murray assuming duties in a religious denomination new to them.

--Charles Hooks making a poignant observation in kindergarten about a picture of a child in torn, dirty clothes with large holes in his shoe soles.

--Bobby Wolfe, wide-eyed and eager in Bible School.

--my commitment class with six twins--Kaye and Faye Motley, Hannah and Webber Bell, Katherine and Mae Thompson.

--our first MYF retreat at Camp Tuscarora.

--traveling to Bayboro, Trenton, and other out-of-the-way places with a team from our church to conduct training sessions using the material for Vacation Bible School. Agnes Smith, Margaret Moore, and Blanche Baker were enthusiastic participants in these eight hour trips to help the smaller churches in our district. What a time of work and sharing.

--lunch meetings with Mr. C.W. Twiford in the high school cafeteria to discuss the agenda for board of education meetings.

--working with the president of the MYF, Dortch Langston.

--Mrs. Ira Long, the volunteer hostess of Saint Paul (my name for her) always giving teas at her home at Cherry Hospital for newcomers and brides. What a gracious and generous lady!

--Marshall Ward, always in Sunday school and church, with a smile, a hug, and a good word.

--the extraordinary ability of Mrs. Anna Marlowe and Mrs. Frances Armentrout to give vigorus and nurturing leadership to the women's work of the church.

--long telephone conversations with Frances Creech, teacher of a ladies' Sunday school class.

--eating Sunday dinners with Johnson Murray and Barbara Bennett in their homes; Betsy Ward's smile at Sunday school; Buddy Horton coming with Sarah Hall to see about her teaching material; and Mike Andrews coming in with Bush to kindergarten. The pain of personal loss has touched so many families.

--Jimmy Cavenaugh and Morris Gurley always popping into the office to help in any way. Their cars went many miles for the work of the church.

--standing on the front row of the choir at Saint Paul under the waving arms of Andy Griffith during our Christmas performance of "The Messiah."

--the enthusiasm with which Mrs. Baker tried new ideas. Her spirit of adventure was quite evident in her teaching. She amazed me and was always eager to attend workshops after which she initiated new ideas and methods in her primary classes.

--the contagious laugh of Miriam Bennett and Frank's beautiful smile as they taught in Sunday school and sang in the choir whether in times of joy or sorrow.

--discovering that Mr. John Thompson told Dr. Brantley that the way I cut my hair was my decision--not his.

--enjoying the children. If I were to give the names, there would be no end to the list of enthusiastic, bull-headed, beautiful, wide-eyed children and young people.

--Mrs. Brantley's Moravian cookies.

--Mrs. Hobb's peanut brittle and her loving support of Dr. Hobbs, but most of all the warmth of her kitchen.

--Mary Louise Bizzell, head cheerleader at the high school, swooping into my office with all the cheerleaders holding rolls and rolls of crepe paper to cut into pompoms.

--All of the stylish hats worn by the ladies in the church, many of which had been made with skill and love by Elizabeth Cavenaugh, Margaret Grady and Leona Swinson, the three sisters who owned the "Hat Shop" beside Robinson's Drug Store. They were good friends and loyal members of the church.

--Mr. Marvin Smoot's visits to the church office as church treasurer to sign the checks.

--Mr. Frank Taylor coming in to persuade me to remain at Saint Paul Church and refuse the enticement of a large Charlotte church.

GENERATIONS REPEATING HISTORY - thirty years later I REMEMBER:

--the master teacher of the word, Mrs. Fred Smith, whose inquisitive mind was matched by her Christian spirit and dedication to serving God--now Jim and Polly carry on the "spreading of the word" through song.

--the first time I met Mrs. Ruth Maxwell was in the inadequate kitchen in the corner of the basement beyond the fellowship hall--now Effie Ruth is a familiar face in the new kitchen.

--Jerry and Dottie Keen active in every area of Sunday school and youth work while Chester and Ila Mae enjoy a more leisurely pace.

--John Thompson, Jr., has now assumed financial leadership for the renovation of the sanctuary.

--singing in the choir with Ann and Henry Lee while Miss Georgia played in 1952, and in the 60's and 70's my daughters, Leigh and Susie sang and played handbells with Cathy, Jay, and Georgia Lee Kinsey under the direction of the king of all choirmasters, Roger Searles. Then in the still of the night in November, 1981, as the bell tolled, a happy twenty-one-year-old Georgia Lee Kinsey laid aside her flute, and its pure melodious sound was heard no more except in the hearts and ears of her family and friends.

--the beautiful tenor voice of Carlton Reid in the choir--now today everyone enjoys the pure sound of the bell choir given in his memory.

--Bush Andrews, teacher and layman, passed his mantle of activity to his wife, Bill.

In the summer of 1954, Dr. Hobbs hired a new D.C.E. who would continue sound educational principles with enthusiasm and brilliance of mind. My retirement from the staff was a happy occasion--to give birth to our first child and to begin a friendship which would last a lifetime through joy and sorrow with Doris Allen Litchfield.

Never a day passed without a song in my heart for the challenge and satisfaction of working with that very special part of God's Kingdom on earth called Saint Paul Methodist Church. During those three wonderful years, my thrust of energy was to create an awakening in the hearts and minds of the teachers and leaders in the church school to the vast and exciting opportunities for enrichment and training available.

How has Saint Paul through its Christian teaching and service responded--
To children waiting with hearts and minds like sponges
and with stars in their eyes?
To the youth with excitement, dreams, and searching
in their eyes?
To the young adults, optimistic, and energetic with
confidence for the future in their eyes?
To the adults with concerns of commitment, responsibilities, and achievement in their eyes?
To the retired members having either time to enjoy
life or too much unclaimed time on their hands,
with eyes clouded with questions of security
and health?

My belief is that Saint Paul, a church with open doors and open hearts, has been the "tie that binds our hearts in Christian love" and "its fellowship of kindred hearts is like to that above."

DORIS ALLEN LITCHFIELD - 1954-1956

After her marriage in 1956, Doris left Goldsboro and Saint Paul. She is now serving as Director of Christian Education at Edenton Street Methodist Church in Raleigh and still keeps in touch with many friends from her years in Goldsboro.

It was in early April, 1954, that I, a young Methodist girl, hidden away in a Baptist College, announced to Dr. C.P. Morris, then Executive Secretary of the North Carolina Conference of the Methodist Church, my desire to serve the church in an education position. He soon let me know of two ministers who wished to interview me. I talked to both men on the same day. How I wished I could have been two persons by some sort of Solomonic decision because both Washington and Nick Grant and Goldsboro and Jarvis Hobbs seemed to pull me. The power of persuasion of Dr. Hobbs was well known, and I succumbed to his offer to join his staff as director of Christian education at Saint Paul Methodist, Goldsboro. (I later was fortunate enough to be in Dr. Grant's church as a member.) The amount of my salary may be of some interest. These were the days when beginning teachers made $2,400.00 for nine months. My salary was set at $2,700.00 for twelve months.

My work followed that of Mary Hester Hunt Powell who had enjoyed three years of productive work at St. Paul. She had carried out an especially vigorous children's ministry, and it was soon obvious that the youth program should claim

much of my early attention. I also enjoyed my contacts with adult workers. The church school was experiencing great growth in membership and attendance during the period of the 50's, and the challenge was exciting! Quarterly worker's conferences were well attended as were Christian worker's schools. Camps and assemblies were growing; two new colleges were planned and begun; the Ten Dollar Club was instituted to help build new churches, and Goldsboro had her share. These were growth years - golden years.

The sexton at our church during the period was Brodie West, a man given France's highest honor for his bravery in battle in the first World War. Brodie was a legend in his own time. What he lacked in "deep cleaning" skills he made up for in friendly talk and accommodation. He could find *anything* we asked for in a dark, windowless area we called, "Mr. West's room." (Editor's note: including Saint Paul's official records which were in danger of being forever lost except for Mr. West's taking this editor to see "what those old books were," which he did not think should be thrown away.)

Mrs. O.N. Lovelace was a part-time financial secretary when I began my work, and she shared the office with Mrs. Leathel Howell, who later became the pastor's secretary and the financial secretary.

My office was located in the educational building and was reached after a series of steep steps. A daily visitor was the postman who mounted the steps and hand-delivered the mail. The office also housed the budding church library. It was heated by a gas unit in a false fireplace that I always viewed with caution.

It was during this period that Tommy Tyson began his evangelistic mission, and, I think, became a conference evangelist. He and his family lived in a big old house beside the church on John Street. Many of the ladies of Goldsboro encouraged him in his endeavors. I remember hearing of groups that "pounded" him and his family with sacks of staples and other household items.

On a fateful day in October, 1954, Hurricane Hazel brought devastation to our community and surrounding areas. On that particular day I was to have made my debut on the radio with a devotional talk. The falling of antennas at local stations eliminated that possibility. But more than my little world was affected, for Hazel left destruction everywhere including our own dear church building. I wept as I viewed the sanctuary that evening, so moved was I to see it so destroyed by the falling of the steeple.

The day after the storm dawned without a cloud in a blue sky, and football fans were able to go to see their favorite teams play as scheduled that Saturday. Faithful folk who stayed behind were led by Dr. Hobbs to salvage what pews they could, placing them in the basement of the educational building. Thus it was that we were able to have our morning worship as usual the next day. We were crowded, but we endured the arrangement for nearly a year.

Dr. G.L. Overman was chairman of the official board during the time of my employment at St. Paul, and the rapid renovation and redecoration of the gutted sanctuary were due in a large measure to his efforts.

I remember the measured, diplomatic way in which Dr. Hobbs led us to make decisions about the high cost of erecting a steeple that would meet new specifications. There were also heated debates about whether or not we should air-condition the building, led predominately by Col. John D. Langston. He

spoke, and rightly so, of making it too easy for us to do our duty if things were too comfortable. He spoke ardently and winningly, but the vote told the story: we wanted comfort with our worship.

I could not mention the leadership of the church and not include the Sunday school officers who helped make our education program one of which to be proud. Durwood Murray and Virgil Lucas were superintendents, and they and their families were faithful followers and leaders. Jack Kornegay and C.B. Rich handled membership statistics and finances in an exacting manner. C.W. Twiford was our able chairman of the Commission on Education.

--And the teachers and other leaders! How can one estimate the work of winning and winsome persons to love and work for their Lord and His church? I don't think you could have found better organized primary and junior departments in the nation in 1954-1956. Mrs. Blanche Baker not only cared for her first, second, and third graders, but she was known for her compassion and concern for G.I. Joes and their families during the second World War when Seymour Johnson Air Force was the center of much activity. Mrs. J.W. Ward prepared her juniors for confirmation, leadership, life, and everything good, true and beautiful. I think of her each year when the spider lilies bloom, for you could count on her having those interesting blossoms decorate the tables each September when she had a dinner for those going to the Intermediate Department. What a wonderful way to become a junior high in the church--loved, cared about.

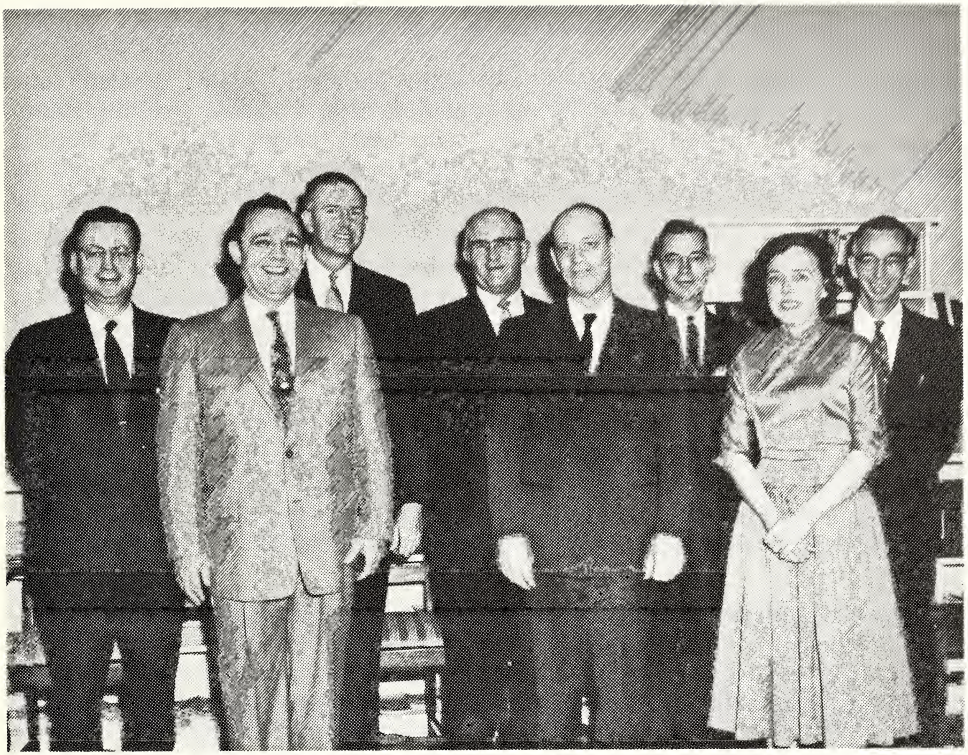
Other teaching saints come to mind--Mrs. J.W. Winslow, Mrs. E.A. Simkins, Frank Sammeth, Leah Haskins.

--And the music. Ah! the music! Kathleen Warren in her own inimitable style loved us and inspired us to make our own special joyful noise to the Lord. I always suspected that she gave back to the church the one hundred dollars a month we paid her for her labor of love. Doris Fitzgerald was our organist during the period.

During my two years as a staff person, I was guided and loved by Dr. and Mrs. A. Jarvis Hobbs. Their support enabled me to do whatever I was able to do in a better way. Mrs. Hobbs known for her thoughtfulness, and her bouquets of home-grown flowers and tid-bits from the kitchen appeared at just the right times to indicate that she cared. I especially enjoyed a prolonged visit in their pleasant parsonage home in 1956 when Dr. Hobbs was sent overseas by the Board of Missions.

Dr. Hobbs died about the same day as President Kennedy. The riderless horse that followed the caisson bearing the body of our nation's leader symbolized for me another such horse that was without a rider. The Methodist Church had lost a spiritual leader who had made the circuit in a significant way. He is still missed and remembered with love.

These were two short years in the history of one great church, and I feel grateful and humble to have been a part. Let us be thankful for the ongoingness of the church! Perhaps Browning's words are appropriate, "Grow old along with me, the best is yet to be."



Church School Officers with Rev. Leon Couch, pastor, and Leah Haskins, DCE: 1956-1960.

LEAH HASKINS - 1957-1963

Leah is living in Franklinton, N.C. She and Woodrow are among the faithful who come back to Saint Paul on every occasion they can--especially for the annual Homecoming.

Our family came to Goldsboro in 1946 when Bryan was only sixteen months old, Bob was ready to start school, and Don was to enter the third grade in September of that year. We (Woodrow and I) transferred our memberships to Saint Paul from Trinity Methodist Church in Raleigh. Leon Russell was the minister. We remained in Goldsboro for seventeen years. Our boys finished school there. They were baptized and became members of the church when they were old enough. Needless to say, we will always love Saint Paul Church and feel very close to her even though all of us live in other places now.

I was a member of the Friendship Class. Mrs. J.W. Winslow was the teacher. I mention this because she had such a great influence in my life. It was quite a shock for me to find out the reason I had been feeling moved to do something about the rut I was in was that she had been praying for me and had sent my name in to a prayer group. Because of that, God led me to ask for the job of Spiritual Life Leader in my circle and from that I went on to the job of Spiritual Life Leader of the W.S.C.S. Doris Allen was director of Christian education at that time, and Dr. Hobbs, and later Leon Couch, were ministers.

When Doris was going to leave her job and marry Harry Litchfield, she left a list of things to do until they could get another director. At the end of the list she wrote, "If you need any help, call Leah Haskins." I was at that time counselor for the Senior M.Y.F. It was sometime after I started working that I ran across the list in the file and realized why some people seemed to think I could do the work. I was asked to try until a replacement for Doris could be secured; when I told Mr. Couch I would, I didn't know I'd be beginning the greatest adventure of my life--one that was to last six years.

The Sunday school departments, when I began working, were running along smoothly and well. The Junior Department was a model. They had their monthly planning sessions with the director and all the teachers present. Mrs. J.W. Ward was its head for many years and Miss Hattie Dewey its secretary. The Junior Department Bible School was all a part of their planning. I didn't know how unusual this was until I tried to get something like it started in other churches.

I remember the picnics we used to have in the parking lot beside the church. The food was "out of this world." I remember one year it rained and we had to go inside the educational building. We had invited the high school band to play during the picnic; they played--even inside. Most of us were slightly deaf for a while after that.

Leon Couch was the minister when I started to work. He was a much-loved person. I remember telling him one day soon after I started to work that I thought I was going to be happier than I had ever been trying to learn and work at the job of director of Christian education, even if I never succeeded. He made me feel good when he remarked, "The Lord doesn't require us to succeed, only to be faithful."

I remember one time I frantically called him--'twas on a Saturday morning. On the night before, the Senior MYF had been preparing for a Youth Activities Week. One of the suggestions for publicity was to erect a scaffold and to hang an old pair of blue jeans and a shirt lightly stuffed, with a sign on the scaffold that said, "I'll be hanged if I miss Youth Activities Week." They got the sign close by, but not close enough. The telephones started ringing. People passing the church and seeing *that* in front of the educational building thought we were hanging the preacher in effigy! Mr. Couch just thought is was funny, but we did move the whole set-up inside the building.

A poster drawn by one of the young people for another Youth Activities Week had a really droopy "good looking" dog painted on it with the words "I'll be dog-gone if I'll miss Youth Activities Week." That was offensive to some of our members. Times have changed, haven't they?

Both of the ministers for whom I worked, Mr. Couch and Mr. Grant, were very supportive, and I loved and admired them very much. It was such a loss to those of us who worked at the church when Mr. Couch fell ill and died. It was hard for us to accept. Such a young man with so much to offer the world. I often wonder what happened to all of those wonderful sermons he filed away. Someone should have published a book of sermons by Leon Couch. I don't know how many of you knew that he wrote all of his sermons longhand. He would tape two or three sheets of paper together and write as small as he could on both sides and in the margins up and down. Then he would memorize the sermon and

leave it on his desk when he went into the pulpit on Sunday morning. Later Edna Earle Saintsing would type them for him.

The void left by his illness and death was soon filled by another wonderful minister and friend. Even though I worked for only a year after he came, Nick Grant will always be my friend.

During the six years that I worked at Saint Paul, I got to know some of the best and the most creative young people I've ever known. We had one of the largest and most active groups in the conference. They planned all their church activities for the whole year and they followed through with the plans very well.

The Saint Paul Youth group worked on and presented a play entitled "No Man Is an Island." I don't remember who wrote it, but it was in a book of compiled plays called "Lookup and Live." They presented it first to the Saint Paul Methodist Men. It was so well done, with Brad Weisiger playing the part of the black boy who went home with his friend at school (Tommy Wooters) for Christmas, that Mr. Couch had to go over and convince one of the older Methodist men that he wasn't a real black boy. Those were the days in the beginning of our struggle for understanding and acceptance between the races. Anyway, we were invited to give that production at the Annual Youth Conference.

Saint Paul has so many unforgettable people. I'd be remiss in not mentioning Mrs. E.C. Crow, Sr., and Miss Hattie Dewey who were such inspirations in the Tuesday morning prayer group; Pauline Barefoot who was my friend and a faithful attender to all church activities; Mr. Ray Armstrong who was such a good Sunday school teacher and taught so many years in the Young Men's Class; Cara Andrews who was tireless in her work and zeal for the W.S.C.S.; all the Ward family (Addie's family)--the backbone of the church; Ruth Couch who was so efficient in her visitation efforts for the church and for her husband; Kathleen Warren--what would the music program have been without her?

We were there when Roger and Gayle Searles came. They hadn't been married long. Saint Paul was their first church if I remember correctly. The church loved both of them immediately and gave them their whole-hearted support. The first person I saw when we attended the last reunion was Roger playing the piano and leading the singing in his own inimitable way.

JANICE SAIDLA 1964-1966

Janice and family live in Auburn, Alabama, where they operate an animal hospital. She and her husband, a veterinarian, have three children. She remains active in church and educational endeavors.

In the fall of 1963 our family had the privilege of moving to Goldsboro and joining the membership of your warm and friendly church. John and I had the opportunity to be in the group of organizers of the Seekers Sunday school class. We also served as counselors of the Senior High MYF group. It was during this year that the congregation took the big step of deciding to build a new educational facility.

As the planning began for this building, Rev. Nick Grant and I worked together. He instigated the preparation for hiring an educational assistant. It was

with great excitement that I accepted this challenging job. On my first official day on the job, Mr. Grant was transferred to a new appointment. Thus, immediately the design of the responsibilities for my job was new and different.

Eighteen years later it is difficult for me to remember specific details. The dynamics which have remained are the marvelous, caring people who worked with me, taught me with patience and understanding, and the special youth with whom we grew and developed as they did.

As I remember, we also developed more structure and organization within the youth division. Adult leaders were recruited and trained and many new activities were begun. Youth were trained to serve as leaders and as I have followed the Saint Paul newsletter with interest, these youth are growing up to be some of your young adult leadership in the church. The weekly news letter, the *Visitor*, was begun and named as I began my job.

Saint Paul Methodist Church will always be remembered with appreciation. Here I had the opportunity to serve professionally the career I had chosen as a youth. The experience helped me discover that the job was perfect at that time, but as I looked to the future it would not be compatible with nurturing my family. Thus I returned to my role as a volunteer where I have been able to implement many of our experiences. In fact, Auburn immediately began a building program upon my return, and I was involved from the beginning to end with tried and true experiences.

Goldsboro and Saint Paul Church are one to us. You, the people, gave guidance, love, and opportunities to us for which we will be eternally grateful.

MARTHA WINSLOW RAY - 1967-1971

Although she no longer holds an official staff position, Martha and her husband, Billy, give many hours of dedicated and loving service to Saint Paul.

It is impossible to isolate the five years I was educational assistant at Saint Paul Church from the many other years I have been a part of that congregation. The memories merge and flow into each other because I have never known life without Saint Paul Church. Beginning before I was born...my mother, Martha Adams, moved to Goldsboro when her father, Rev. Gaston Troy Adams, became minister at Saint Paul in 1918. The parsonage was in the 200 block of South John Street and my father-to-be J.W. Winslow, Jr., lived across the street from the church. My favorite story about my preacher grandfather goes like this:

> "Rev. G.T. Adams was a spiritual man with a special appeal to the young people in his flock. The story is told of a group of his young church men who played tennis regularly and kept the courts busy from sunrise to twilight.
>
> There began to be criticisms of 'those wild boys' playing tennis on Sunday afternoons and desecrating the Sabbath. Remember, this was in the 20's.
>
> Rev. Adams heard the criticism. He came down on a Sunday afternoon after his midday dinner, and took a seat on one of the benches. He stayed there two hours, watching the players and making sure he could be seen by the people riding by.

As he rose to leave, one of the boys went over to thank him for coming. He said simply, 'I enjoyed it thoroughly. I can't think of anything more wholesome for young men to do on a Sunday afternoon than to play outdoor sports.' "

As a child I remember:

....The neighborhood children played baseball in the vacant lot facing John Street (in the 1930's) next to the sanctuary and Mother worried for the safety of the stained glass windows.

....My instructions, as a small child living across the street from Saint Paul Church, were that if I ever was lost, I should look up for the steeple and follow it to the church and then I would have found my way home. Only years later did I realize the double meaning intended by that lesson.

....I thought that Miss Hattie Dewey was a living saint; Mrs. Addie Ward, Mrs. Bessie Stevens, and Mrs. George Baker were Generals in God's Army, and I believed that a 10c admission fee was charged for entrance into the Primary Department each Sunday because you had to walk past a table with a money basket on it in order to enter.

....The Sunday school building had three levels for each department.

....The strength and faith of both my parents was ever present throughout my childhood. Mother always a Sunday school teacher...sometimes children, sometimes youth, sometimes adult classes. She was a spiritual leader in the Women's Missionary Society and the Prayer Group. My father was on the Board of Stewards and is today at 85 an honorary trustee. I never questioned their dedication to Saint Paul Church because it was total and complete.

Saint Paul Staff: 1968-1969

Front row: Martha Ray, Lewis Dillman, Miriam Bennett. Back row: Rev. Barney Davidson, Brodie West, Pinkney Cherry, Roger Searles.

....During World War II, there were thousands of soldiers at Seymour Johnson AFB and the second floor of the educational building was turned into a recreation room for them. Many times Mother and the other ladies of the church prepared sandwiches and meals and helped act as hostesses for the activities provided there seven days a week.

As a young person I remember:

....We used the old basement for Sunday night MYF. Mrs. Isa Dameron was advisor and Miss Elizabeth Johnson was DRE. We spent hours in her office planning MYF activities.

....The young people sat together at morning worship near the Chestnut Street door on the eastern edge of the sanctuary when the congregation faced Chestnut Street. The pews curved and our parents often could not even see us!

....During my college years I attended Sunday services on Duke University campus. However, the majesty of Duke Chapel never dimmed the reverence I felt whenever I was in Saint Paul church sanctuary.

....Shortly after the church was changed so that the congregation faced east, I married Bill Ray and walked down what seemed like the longest aisle in the world.

....In 1954 we mourned the loss of the steeple to Hurricane Hazel and met in the old basement for many months while the sanctuary was being repaired.

....Bill and I had our three children baptized at Saint Paul and watched them grow up in the church and eventually two of them walked down that same long aisle in marriage.

....One Sunday stands out in my memory. I had just accepted the job of educational assistant at Saint Paul and was overwhelmed by the responsibility and seriousness of what lay ahead.

As educational assistant I remember:

....Annual Conference was held at Saint Paul in 1967. Rev. Graham Eubank was minister and he became ill one or two weeks before conference was to be held. Our cry for help was answered by Rev. Owen Fitzgerald, then minister of Saint Luke Church. He was instrumental in leading the staff in carrying out that conference successfully.

....Mr. and Mrs. C.W. Twiford, as MYF counselors, led us into a program of 100 Hours of Service for the young people. A trip by bus to Atlanta, Georgia, was the culmination for those many youth who completed their 100 hours.

....A major change was instigated by the cooperative efforts of the Twifords, the youth council, Music Director Roger Searles, and Minister Barney Davidson. MYF was moved from Sunday night to Wednesday night. On Wednesday afternoons the high school students would come to the church from school and a variety of activities took place such as recreation, choir practice, study groups, special interest groups, and general "rap sessions." These activities were followed by supper and MYF. It gave MYF a new spirit and vitality and attendance soared. As many as 150 youths were being served a meal each Wednesday night. That tradition of having MYF on Wednesday nights is still in effect.

....Dances were held in the old basement for high school students after the football games. After many promises of good behavior, we were finally allowed to hold dances in the new fellowship hall.

....At the end of my five years as educational assistant, a family night supper

was held and to my surprise a long-dreamed-of children's playground was established and called the Martha W. Ray playground. I was appreciative but humble because I knew I did not deserve the honor. My years as educational assistant benefited me more than anyone else.

During all these years:

....Buildings have been built: the old educational building, the new educational building, the fellowship hall and parlor, two parsonages, and now the sanctuary renovation.

....Saint Paul Church has been the center of my life. In it I have experienced joy, grief, and celebrated marriages, births, and deaths. God has richly blessed me through His church.

KATHRYN HARRELL FLYNN - 1980

Kathryn grew up in Saint Paul, as are her children now. The contributions to this church of the Flynn family have been numerous and varied. She is now an offical member of the church staff, filling the position of director of Christian education with great skill and enthusiasm. Her husband, Henry, is senior architect for the current church renovation.

My career as director of Christian education at Saint Paul began as quite a surprise. Dr. Edwards called just as we were walking out of the door for a week's vacation. I thought he was going to ask me to serve on a search committee for a new DCE, and was ready to say "Yes." But when he asked if I would be the DCE, my mouth absolutely dropped open! I had taught Sunday school and served on the Altar Guild and in many areas of the church, but I'd never given the "position" of director of Christian education any thought at all. Well, I did give it a lot of thinking, talking, and "prayerful consideration" during the week we were gone. When I called to ask about the salary, Dr. Edwards said he knew I was hooked. (Not that the *salary* had much to do with my decision!)

I began work in September of 1980 by cleaning out ten years accumulation of "stuff" and working up quite a case of nerves realizing the job before me. As my husband said, I didn't know what I didn't know; but it was beginning to dawn on me.

There are no people anywhere who could have been more helpful than the people who make up the staff at Saint Paul. Dr. Edwards and Gray Southern were so good about answering questions and making suggestions and boosting my somewhat shaky morale. Bill, Lee, and Roger never seemed to mind stopping their work to help me with mine. And Reuben, James, and Ben, God bless them, cleaned up my messes for a long time before anyone asked any questions. A big, dropped box of red paint powder brought the first and one of the very few comments from the janitorial department.

I never cease to be amazed at the willingness of the people of Saint Paul to do what is asked and then go several steps further. When a job is done, they say, "Now, what's next?" It is a blessing to work in such an atmosphere and with such wonderful people. If it were not for this willingness, we would not have completed the projects that we have. Due to the grand co-operation of the men of the Baraca class, we have a new nursery room. New paint, carpet and

curtains, and a precious mural have made the toddler nursery one of the most attractive rooms in the whole church. The baby nursery, too, has been cleaned, painted and recarpeted and that has made our church so much more inviting to parents of little babies. Hard work and the co-operation of many of our members have made this possible.

Our people are working as teachers and counselors, as cooks and carpenters; volunteering the use of their cars, trucks, swimming pools, homes, time, and elbow grease for the love of God and the growth of this church. We have so many members helping in so many ways, and that is what makes Saint Paul the fine church that it is.

During the two years I have been here, the most outstanding developments have been the formation of the two new Sunday school classes, the planning and carrying out of the Happy Church program, the refurbishing of the two nurseries mentioned above, the Christmas Sunday school breakfast and children's program, and the teacher appreciation breakfast held on Promotion Sunday. The regular programs are strong and the members of our congregation continue to offer welcome suggestions and help.

It is the most exciting time to be a member of the church and of the staff. The renovation of the sanctuary has put a crimp in our style but not in our enthusiasm. Two services on Sunday morning mean early stirring for everybody, but we continue to welcome new members and attendance is good. The interest of the congregation in the progress of the renovation is evidenced by foot prints in the hall from the dusty, dirty sanctuary, and by the many questions asked and excitement shown.

Our centennial in 1983 is being planned, and as director of Christian education I share in the planning of the grand celebration. The program and work areas of Saint Paul are much changed from that of 1883, but our purpose is the same.

I feel so fortunate in having been asked to do this work. I have enjoyed every day. I am proud of this church. I am proud of the work that is done and of the people who work together to do it. I am proud to be a part of all of it. Now to get to work on my humility!

Church Staff - 1982
Front row: Reuben Hamilton, Lee Davis, Kathryn Flynn. Back row: James Hamilton, Ben Barnes, Roger Searles, Dr. J. Paul Edwards, Rev. H. Gray Southern.

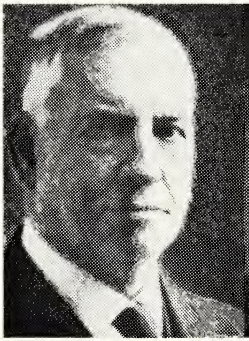
REMEMBERING THEIR SERVICE AT SAINT PAUL

M.B. Andrews, Sr.

Ray Armstrong

Blanche Egerton Baker

C.J. Best ["Cap"]


M.J. Best

Dr. W.H. ["Reb"] Cobb

Mrs. E.C. Crow

T.B. Dameron

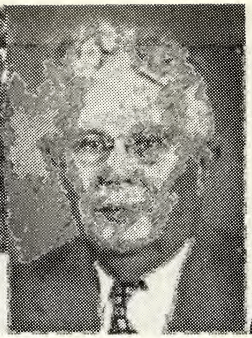
Hattie Dewey

Mrs. L.D. Giddens, Jr.

Dr. T.L. Ginn

L. Rebert Gurley

A.B. Hollowell


Dr. H.B. Ivey

Flora Kendall

William V. Westmoreland

Col. John D. Langston

J.D. Pike, Sr.

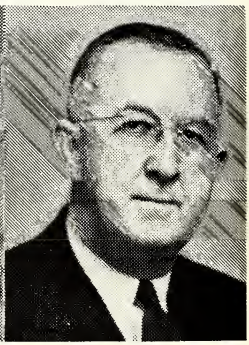
Mrs. John Raper

Mrs. M.L. Smoot, Sr.

Dr. Zeno B. Spence, Sr.

Robert E. Stevens

Mrs. Robert E. Stevens

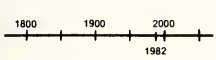

W. Frank Taylor

Addie A. Ward

CONTEMPORARIES

It is only when all our Christian ancestors are allowed to become our contemporaries that the real splendor of the Christian faith begins to dawn upon us.--Lynn Harold Hough in *Words of Life*, C. L. Wallis, Harper & Row Publishers.

Martha Adams Winslow



SECTION TEN

Contemplating Our Future

CONTEMPLATING OUR FUTURE

By Dr. J. Paul Edwards, Pastor

In order to predict with any degree of accuracy the future of a church, we must look briefly at its past. Saint Paul was organized in 1849, and the first building was constructed in 1850. Saint Paul must have grown very rapidly because only seven years after the first building was constructed an Annual Conference met here. Many Annual Conferences have met here since. In fact, our church has had the privilege of hosting eight Annual Conferences. The present sanctuary was built in 1883 because the membership had grown so rapidly that the old facilities were inadequate. Our forefathers were men of great vision and were very optimistic for this church at that time. Normally, the rule of thumb today is that you build a sanctuary that will seat about half of its membership, so it is obvious that our forefathers felt that Saint Paul would continue to grow. Their vision was accurate because our church has grown through the years, having now over 1500 members. In fact, the church grew so fast that an addition was made in 1904 to accommodate its worship attendance.

I am a minister's son and since the time I was a little boy, I have heard of Saint Paul Methodist Church. I can remember that the year before I joined the conference--1945--there was a session held here, and I came with my father to attend the conference. It was of great interest to me because this was a time in which I was very anxious to know what takes place at an Annual Conference, so I sat through every session and listened very carefully.

Saint Paul has played another important role in my life. When the Conference met here in 1918, my mother and my father were introduced to each other in the sanctuary of this church. I heard them talk about it many times and so, of course, this endeared the church to me.

I remember reading in the newspaper about Hurricane Hazel blowing the steeple off Saint Paul, and I think every Methodist in the North Carolina Conference was deeply hurt because this was a symbol of Methodism in this whole area; its spire reaching up to the heavens was something that inspired us all as we came to Goldsboro.

I also remember the special session of the Annual Conference that took place in the sanctuary of this church May 14, 1956. For a period of time our Conference had been discussing whether or not we were going to attempt to build another Methodist college. Before we came there were those who said we ought to close Louisburg College and build a senior college, or else we should convert Louisburg College to a senior college. Other suggestions were made. I was amazed at the courage and the foresight of the Conference. When we left that afternoon, it had been decided that Louisburg would be retained and that

additional money would be placed there to make it stronger. Also two new colleges would be built, one at Fayetteville and one at Rocky Mount. This was a great step of faith on the part of the Methodists in the North Carolina Conference, and the decision that was made that day has proved to be very wise.

I have attended many meetings at Saint Paul, not only Annual Conference sessions but meetings where pastors and lay people of the Conference have been asked to come to Saint Paul. Goldsboro is almost in the center of our Conference; thus many of the meetings are held in Goldsboro today as they have been in the past. So all of the Methodist people know this great church. I have heard through the years that Saint Paul is not only one of the larger churches in the Conference but one of the best churches in the Conference to serve, and every minister looks upon it as being a place where one will enjoy serving. During the time that I have been here I have found that what I have heard is certainly true.

It is easy to see that the past has been great, but what about the future? I think that if you were to ask a pastor of any church what he thought the future of his church is to be, out of loyalty he would say, "Well, I think it is going to be good." Before I came here as pastor, I knew that this is a strong church and a good church, but I had wondered if it were like many other down-town churches--a church made up primarily of older people with the membership probably declining. I was pleased when I found that we do have a large number of faithful older members who have been attending Saint Paul for many, many years, but I was also pleasantly surprised at the number of young adults, youth, and children that are members here. In fact, since I have been here the vast majority of our new members have been young adults who have small children and teenagers.

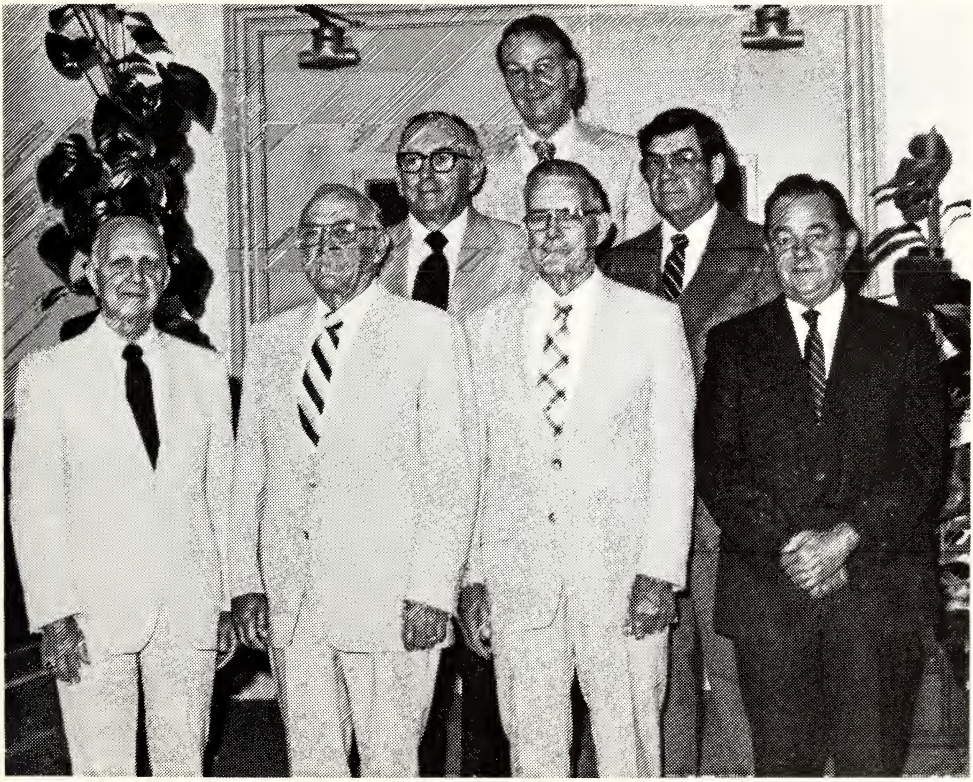
I did a study to determine the age level of our church and I found that our nursery, comprised of those from the day of their birth to their second birthday, comprises 3% of our membership. Our preschool children, those from two years of age to age five, make up 8% of our members. Eight percent of our members are elementary children, 6% are in Junior High, and 5% are in Senior High. You will note that 30% of our membership is from nursery through Senior High. Our young adults make up 12% of our membership, and 58% of our members are 40 years of age and above.

I feel we must ask ourselves why Saint Paul remains so strong and why we feel that the future will continue to be bright. There are many things that contribute to this. We do have in the membership of our church not only a large number of people, but we have dedicated Christians who not only attend but who give unselfishly of themselves, their time, their talents, and their financial support. We also have one of the best staffs that can be found in any church in the Conference, and because of our strong staff we have programs here that meet the needs of any family. We put a great deal of emphasis on our children and youth as well as our adults. We have a very strong Sunday school with a class for every age through elementary grades, classes for Junior High and Senior High, and twelve classes for adults. Two years ago we began a new program for our elementary children that has proved to be very popular. We started what we call "Happy Church" which in many ways is a continuation of vacation church school. Our children come on Thursday afternoons and for an hour have refreshments, learn a Bible story, and then have arts and crafts.

Following that are choirs for grades one through five. For our children in this age group we also have Cub Packs; for the older youth we have Scouting programs. For our Junior Highs we have the United Methodist Youth Fellowship which meets on Tuesday afternoons; our Senior Highs meet on Wenesday afternoon. The Youth Singers of Junior and Senior Highs meet on Thursday. In addition we have a Junior High Handbell Choir, a Senior High Handbell Choir, and a handbell choir for adult members. Our music program is surpassed by none in the entire Conference, as Mr. Roger Searles has not only the choirs for children and youth, but his Sanctuary Choir adds much to our worship services. In addition to all of the above, we have prayer groups, Bible study groups, and special classes which meet at various times to discuss the needs of our people. We attempt to meet the needs of all ages, and from time to time adjustments are made in order that we might continue to do that which is needed to fulfill the spiritual needs of all the people in our community.

We are proud of the past but we look to the future with the same enthusiasm as did the founders and the early planners of our church. We have recently renovated our sanctuary at a cost of nearly a half a million dollars. We feel that this sanctuary, which is 100 years old, will continue to serve for another 100 years.

Saint Paul continues to be a beacon light in this area for Almighty God. As great as the church has been in the past, indications are that the ministry of the future can be even greater.



Board of Trustees - 1982. Front row: Marvin L. Houser, W. Robert Johnson, Chester Keen, J. Louis Maxwell, Jr.; Back row: G. Mark Goforth, John W. Thompson, Jr., Ray Rouse, Jr.

Church Officials 1982: First row: Lura Ray, C.W. Twiford; Second row: G. Mark Goforth, Jr., Matthew E. Perry, Jr., Mike Harrold; Third row: John W. Thompson, Jr., E. Demming Smith, Dr. Sidney Schrum.

Council on Ministries - 1982. Front row: W.J. Horton, Gordon Weeks, Miriam Bennett, Louise Hathaway, Margaret Whitmer; Second row: Dr. J. Paul Edwards, Agnes Smith, Grace Temple, Addie Mae Pelt, Nell Goforth, Ethel Twiford;Third row: Rev. H. Gray Southern, C.W. Twiford, F.M. Bennett, Katherine Flynn; Back row: E. Demming Smith, Carolyn Russell, Norman Edgerton.

EPILOGUE

January 17, 1983

As this book is about to go to press, the members of Saint Paul Church have entered into a new phase of their history. On Sunday morning, December 12, 1982, the congregation assembled in the fellowship hall. After a prayer by the minister, over seven hundred persons turned toward the sanctuary and began their return to their renovated church home. Passing through the narthex, everyone picked up a hymnal or Bible and carried it back into the church from whence they had come on December 28, 1981. An overflow crowd spilled over into the aisles to chairs and awaited the procession of the choir led by ministers who brought back the cross and candles and placed them on the altar.

It was a glorious morning. The sun streamed through the beautiful old stained glass windows onto the new deep-blue carpet and parquet floors, and danced among the vaulted ceiling rafters. It landed upon one hundred poinsettias and two Chrismon trees which flanked the sides of the pulpit and ample choir area into which children and adults came and sang to the glory of God accompanied by the organist at the console of the superb new organ and the music of the handbell choirs. The sanctuary rang joyously as the congregation joined the choirs in the Christmas carols. It was a great day.

Now the church is beginning its centennial celebration of the hundredth anniversary of the building of its sanctuary. The events will occur in three phases, beginning and ending on a spiritual note. On February 20 Saint Paul and twelve other Methodist churches from Goldsboro and its immediate environs will join together in a revival to be led by Bishop William R. Cannon. This will be preceded by a network of neighborhood prayer meetings as the members seek spiritual renewal.

The second phase is planned for October 9. A day-long homecoming celebration will probably begin with an early breakfast prepared by the United Methodist Men and continue through the day with special church services, an old-fashioned dinner, a historical drama in the afternoon, and the laying of the new cornerstone.

The third phase of the celebration is planned to take place the latter part of November, 1984, to commemorate the first service that was held in the sanctuary on November 23, 1884. This event is to be a time of rededication, personal and congregational, and will also note the two hundredth anniversary of Methodism in America.

The extent of this last event remains to be seen. Personal rededication is the goal, but physical dedication of many things is possible. The thirty-six needlepoint altar cushions are soon to be completed and pew cushions will also be installed. Two-thirds of the three-year building pledge has been paid in one year. The disappointing pledge for the 1982 operating budget of $224,000 was generously overpaid by receipts of $256,000 by the year's end, and a 1983 budget of $260,000 has been set.

Other signs of commitment are evident. At a planning session of the Council on Ministries held on January 8, the church leaders revealed a broad concern for service to the poor, to the lonely, and to those with special needs. The food pantry is to be replenished weekly as members are encouraged to bring a can of food to the box in the narthex. Development of a youth center in the basement

of the educational building is being explored. Continued involvement with community groups is planned. Greater interest is sought in the affairs of the extended church through the reading of the *Christian Advocate,* other church literature, and Bible study.

What will the rededication service of November, 1984, bring to Saint Paul? Only time can tell. This church will have preserved and magnified its legacy if divine guidance is sought and if the members continue to work together to follow Bishop, Asbury's advice to *Do all things with a single eye to the glory of God.*

TWO CONGREGATIONAL PRAYERS AT THE CHURCH SERVICE
December 12, 1982

Minister: O God, eternal and ever blessed, Who delightest in the assembling of Thy people in the Sanctuary: Hear our prayer for this house, which we would devote henceforth to the honor of Thy Name. Grant, we beseech Thee, that peace and prosperity may be found within these walls, that Thy glory may be the light thereof, and that we, and all who come within it, may be satisfied with the goodness of Thy house; through Jesus Christ our Lord. Amen.
People: Blessed be Thy Name, O Lord, that Thou has given to Thy servants a holy will and sacred desire, to erect, renovate, and santify to Thine own worship this building, which we now open for Thine honor and glory. Grant that we, and all who come into this sacred place, shall ever make right use of it, and that the splendor of Thy presence shall be manifest therein, and the hearts of Thy people be ever blessed; through Jesus Christ our Lord. Amen.

* * * * * * * *

Prayer of Dedication: O God, Who has built Thy Church upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone: Save the community of Thy people from cowardly surrender to the world, and from forgetting the eternal Gospel amid the temporal pressures of our troubled days.

For the unity of the Church we pray, and for her fellowship across the embittered lines of race and nation; and to her growth in grace, her building in love, her enlargemement in service, her increase in wisdom, faith, love, and power we dedicate our lives; through Jesus Christ our Lord. Amen.

BIBLIOGRAPHY

Asbury, Francis. *Journal.* 3 Vols. London and Nashville: Epworth and Abingdon. 1958. pp. Vol. I, 326-327; 380-381; 412; 486; 562-563. Vol. II, 302-303; Vol. III, 32-33; 61; 310-311; 339-340; 362-363; 398-399; 367; 472-473; 494.

Bumpas, R.F. "North Carolina Conference as I First Knew It," address before North Carolina Conference Historical Society at Elizabeth City. 1923. pp. 167-175.

Burkhead, L.S., ed. *Centennial of Methodism in North Carolina.* Raleigh: John Nichols. 1976.

Carroll, Jerry. "Railroad Vital to Wayne County Development," *History of Wayne County, North Carolina.* Goldsboro: Hilburn Printing Corporation. 1979. pp. 212-213.

Clark, Elmer T. *Methodism in Western North Carolina.* Historical Society, Western North Carolina Conference, The Methodist Church. 1966.

Coor, Zelda. *History of Elizabeth Methodist Church.* Goldsboro: Wayne County Public Library. 1980.

Daniels, Judge Frank A. "History of Wayne County," an address at the dedication of the Wayne County Courthouse. 1914. Reprinted, Goldsboro News-Argus. 1956.

Deems, Charles F., ed. *Annals of Southern Methodism.* Nashville: Stevenson & Owen. 1856. pp. 257-258.

Deems, Edward M. and Francis M. Deems. *Autobiography of Charles Force Deems.* New York: Caxton Press. 1897. pp. 121-138.

Garber, Paul Neff. *The Meeting House.* New York: Board of Missions and Church Extension, The Methodist Church. 1941. pp. 9-43.

Goldsboro Centennial Celebration Official Souvenir Program. Goldsboro: 1947. pp. 23-29.

Grill, C. Franklin. *Methodism in the Upper Cape Fear Valley.* Nashville: Parthenon Press. 1966. pp. 9-36; 333.

Grissom, William L. *History of Methodism in North Carolina from 1772 to the Present Time.* Vol. 1 (To 1805). Nashville: Publishing House of the Methodist Episcopal Church, South, 1905. pp. 1-174; 345-359.

Hill, Daniel Harvey. *Young People's History of North Carolina.* Raleigh: Alfred Williams & Co. Revised 1923. Use Index.

History of Saint Paul Methodist Episcopal Church, South. Church Bulletin: Goldsboro: 1938.

Hollowell, J.M. *War-Time Reminiscences and Other Selections.* Scrapbook of newspaper articles. Goldsboro: The Goldsboro Herald. Reprinted 1939.

Ingram, O. Kelly, ed. *Methodism Alive in North Carolina: a Volume Commemorating the Bicentennial of the Carolina Circuit.* Durham: Duke Divinity School, Duke University, 1976.

Johnson, Bob. "Formation of Wayne County," *History of Wayne County, North Carolina.* Goldsboro: Hilburn Printing Corporation, 1979. pp. 30-31.

Johnson, Bob. "Goldsboro Churches Organized in 1800's." *History of Wayne County, North Carolina.* Goldsboro: Hilburn Printing Cororation, 1979. pp. 127-133.

Johnson, Bob. "Waynesborough: Wayne County's First County Seat," *History of Wayne County, North Carolina.* Goldsboro: Hilburn Printing Corporation, 1979. pp. 52-54.

Lefler, Hugh Talmage, and Albert Ray Newsome. *North Carolina.* Chapel Hill: University of North Carolina Press. 1954. Use Index.

Mangum, A.W. *Patent Office Report.* (unpublished material) A scrapbook of newspaper clippings. Chapel Hill: North Carolina Collection, Louis Round Wilson Library, UNC at Chapel Hill. 1834-1890.

Methodist Church Conference. North Carolina. *Journal of the Annual Conference.* 1939-1981.

Methodist Episcopal Church, South. Conferences. North Carolina. *Journal of the Annual Conference.* 1840-1938.

Minutes of New Bern District Quarterly Conference. (unpublished material). Durham: Manuscript Room, Perkins Library, Duke University. 1893-1910.

Minutes of Saint John Methodist Episcopal Church, South, Quarterly Conference. Goldsboro: 1887-1929.

Minutes of Saint Paul United Methodist Church Quarterly Conference. Goldsboro: 1907-1982.

Minutes of Saint Paul Board of Stewards and Administrative Board. Goldsboro: 1928-1982

Minutes of Smithfield-Waynesborough Circuit Quarterly Conference. Smithfield: Centenary United Methodist Church. 1840-1854.

Minutes of United Methodist Women, Saint Paul Methodist Church. Goldsboro: 1925-1982.

Michaux, John L. (unpublished diary). Goldsboro: Saint Paul Archives. 1893.

Moore, William H. "Reminiscences," address given at North Carolina Conference Historical Society at Washington. 1914. pp 40-52.

Newsome, Albert Ray and Hugh Talmage Lefler. *The Growth of North Carolina.* New York: World Book Co. 1949. Use Index.

Norwood, Charles, Sr. "Life in Old Waynesborough," *History of Wayne County, North Carolina.* Goldsboro: Hilburn Printing Corporation. 1979. pp.76 - 81.

Norwood, Charles, Sr. "Goldsboro During Its Early Years," *History of Wayne County, North Carolina.* Goldsboro: Hilburn Printing Corporation. 1979. pp. 98-111.

Ormand, Yancey T. "Some Methodist History Along the Lower Neuse and Contentnea," *Historical Papers of the North Carolina Conference Historical Society.* 1925. pp.11-12.

Population and Economy, Goldsboro, North Carolina. Raleigh: North Carolina Department of Conservation and Development, Division of Community Planning. 1966.

Scrapbook of Methodism in North Carolina and Other Matter of North Carolina History and Methodism. 2 Vol. unpublished material. Durham: Duke Divinity School Library.

Selecman, Charles Claude. *The Methodist Primer.* Nashville: Tidings. Eighteenth Printing, Revised. 1956. pp. 7-23.

Slocumb, J.C. (unpublished letter to H.T. Hudson.) Durham: Manuscript Department, Perkins Library, Duke University. 1879.

Thompson, J. Edgar. "Recollection of Men and Things in the Old North Carolina Conference," address before the Western North Carolina Conference Historical Society at Monroe. 1922. pp. 159-166.

Twiford, Mrs. C.W. *Historical Highlights of Saint Paul Church.* Goldsboro: 1960; 1966.

Watson, Joseph W. and C. Franklin Grill. *North Carolina Conference Historical Directory.* Raleigh: The Methodist Building. 1976. pp. 100-102.

PERIODICALS

Goldsboro Daily Messenger. 1869.
Goldsboro Carolina Messenger. 1873-1877.
Goldsboro Messenger. 1877-1887.
Goldsboro Headlight. 1887-1903.
Goldsboro Weekly Transcript and Messenger. 1878-1889.
Goldsboro Daily Argus. 1905
Goldsboro News-Argus special editions: April 8, 1935; Oct. 4, 1947; May 23, 1952; May 16, 1960; April 29, 1975; February 10, 1976; July 4, 1976; Miscellaneous issues.
Mount Olive Tribune. Wayne County Bicentennial Edition. Sept. 7, 1979.
North Carolina Telegraph. Goldsboro: March 21, 1850; March 28, 1850; April 4, 1850.
Raleigh Christian Advocate. Address of Rev. Jno. N. Andrews given at the laying of the Cornerstone of Saint Paul Church. Aug. 8, 1883.
Saint Paul Church Bulletins. Miscellaneous and unbound; 1954-1982 Goldsboro: Saint Paul Archives.

HISTORICAL HIGHLIGHTS

Significant events occurring in Methodism in Goldsboro are matched with parallel occurrences in the city. Since the growth of Methodism in Goldsboro so nearly coincides with that of the city itself, this comparison is given in two parts: that which occurred before the incorporation of the town and that which took place after that time.

Methodism		*Early Wayne*
	1700	John Lawson explored along the Neuse River into Wayne County
John Wesley born in England	1703	
John Wesley begins his education at Charterhouse School	1710	Tuscarora Indian wars and migration into the state of New York
John Wesley ordained as a Priest in the Church of England; Oxford Holy Club dubbed "Methodists"	1728	
	1729	Population of North Carolina less than 40,000, and it was reported that it did not have a single clergyman
Wesley held the first "Annual Conference" at The Foundry in London	1744	
	1750	White settlers increasing along the Neuse
Francis Asbury sent to America by John Wesley where he became the leading force in Methodism in America. He was the first elected bishop of the American church	1771	
	1775	American Revolution brewing
Carolina Circuit formed; 683 Methodists in North Carolina	1776	American Independence declared
Carolina Circuit subdivided into three: Roanoke, Tar River, and New Hope	1778	
	1779	Wayne County formed from Dobbs and Johnston
Francis Asbury made his first of more than sixty visits to North Carolina	1780	
	1782	First courthouse built at Waynesborough
Methodist Episcopal Church organized at Lovely Lane Chapel, Baltimore	1784	
First Annual Conference in America held at Green Hill's home in Franklin County, North Carolina	1785	
	1787	Waynesborough incorporated as the county seat of Wayne
First American Methodist periodical authorized in North Carolina	1789	
	1790	Population of Wayne County, 6,133; one-fourth slaves
Virginia Conference organized; included North Carolina	1802	
	1825	Waynesborough a stop for stagecoaches from New Bern to Raleigh; fare high - twelve and one-half cents a mile
Methodist Protestant Church formed	1828	
North Carolina Conference formed at Greensborough	1838	Arnold Borden built a hotel at "Crossroads" in Goldsborough

	1839	First train came to Goldsborough; Wilmington and Weldon Railroad the longest in the world; 161½ miles
"Meeting house" built in Waynesborough used by any denomination desiring to do so; Methodists in Waynesborough and Goldsborough were on the Smithfield-Waynesborough Circuit	1841	Goldsborough post office established
Division of Methodist Episcopal Church over slavery issue	1844	
	1845	Agitation to move county seat from Waynesborough to Goldsborough

Saint Paul Methodist Church		*Goldsboro*
Membership: Few	1847	Population: 100 Goldsborough incorporated January 18; first public act was to build academy
Great Revival; by day in Waynesborough and by night in academy in Goldsborough; 100 converts	1849	
Church membership: 50 Methodist Church built on Spruce Street; cost, $2,500; lot donated	1850	Population: 175 Wayne Courthouse built in Goldsborough; One of seven could read and write
Goldsborough Circuit formed; included most of Wayne County	1854	
Goldsboro Methodist Episcopal Church made a separate station	1856	Railroad completed from Goldsboro to Charlotte
North Carolina Annual Conference held in Goldsboro	1857	
	1858	Railroad completed to Morehead
Church Membership: 167 White; 57 Black	1860	Population: 985
	1861	Civil War started
	1865	Goldsboro occupied by Union Forces; garrisoned until 1869
Church membership: 103 White; 0 Black	1868	Population: 2,007 including 24 prisoners counted to increase number of magistrates; disastrous Goldsboro fire; newspaper printed on street under a tree
Acitve Methodist Sunday school in Goldsboro	1869	
North Carolina Annual Conference held in Goldsboro; North Carolina Conference Historical Society formed	1873	
	1874	Curtis Brogden, Goldsboro native, became governor at death of Gov. Caldwell (Brogden lived on a farm in northern section of city limits)
North Carolina Conference Woman's Missionary Society formed	1878	
Church membership: 300	1880	Population: 3,286; 7th largest in the state; Negro insane asylum built

Parsonage built on site of old academy; some of material used in it	1881	Goldsboro Graded Schools chartered; fire department began
Contract let to build new church in January to Milton Harding; cornerstone laid July 12	1883	Confederate monument erected in Willowdale to mark graves of 800 Confederate soldiers
Saint Paul completed; first service held Nov. 23, 1884	1884	Great fire destroyed major part of business section of Goldsboro
Saint John organized; met in Goldsboro Graded Schools on William Street; Saint Paul minister conducted Sunday afternoon services near site of Elm Street Church	1886	Charleston earthquake rang church bells in Goldsboro and caused a split in St. Stephens' church tower
St. John Church built and dedicated	1887	
Elm Street had a "flourishing Sunday School"		
North Carolina Methodist Conference divided in two parts, creating Western North Carolina Conference	1889	
Church membership: 319	1890	Population: 3,286; Goldsboro turned down a proposal of ACL to locate its railroad shops here
Saint Paul M. E. Church dedicated Sept. 17, by Bishop C.B. Galloway		
Pipe organ installed in Saint Paul	1892	
North Carolina Annual Conference held in Goldsboro	1893	First telephones in Goldsboro-49
	1894	Agricultural depression; cotton 4c a pound
"North Carolina Christian Advocate" began	1895	
	1896	First Goldsboro hospital established Rural Free Delivery of mail began
Site of Methodist Orphanage set in Raleigh	1899	Goldsboro Woman' Club organized
Church membership: "Upwards of 400 (1897)"	1900	Population: 5,877 Charles B. Aycock elected governor of North Carolina; born near Fremont; a schoolhouse a day built while he was governor
North Carolina annual Conference held in Goldsboro	1903	
Fire on Jan. 6, damaged interior of Saint Paul; repaired and Sunday school annex completed by Christmas of that year	1904	First automobile in Goldsboro; cost $225
	1907	Woman's Club project of a public library becomes a city responsibility
Church membership: 652	1910	Population: 6,107 (slow growth this decade)
	1911	Chamber of Commerce started
Elm Street made a charge; enlargement at St. Paul costing $10,000	1912	
	1914	Present courthouse built

New room built for children of Sunday school	1916	
	1917	World War I drew 2,500 men from Wayne; sixty lives lost; influenza epidemic; many died from "flu"
North Carolina Annual Conference held in Goldsboro	1918	
Church membership: 1,053 two additional rooms for Sunday school, kitchenette, social hall, men's Bible class seats 100; not adequate	1920	Population: 11,296 (had nearly doubled during last decade)
St. Paul had missions at Saulston, Patetown, Cotton Mill, Dudley, Antioch	1921	Girl Scouts organized in Goldsboro
Tubular chimes given by children in memory of E.B. Borden, long-time chairman of Board of Stewards	1923	Tuscarora Boy Scouts organized
	1924	Community Building completed
	1926	Railroad tracks removed from Center Street at night
Daily Vacation Bible School enrollment 287; lasted four weeks	1927	Goldsboro High School built; Lindburgh flew across the Atlantic
Three-story educational building, fellowship hall, kitchen built	1928	
St. John and St. Paul merged; educational building opened June 10, Gilbert Rowe preached	1929	Wall Street Stock Market crash
Church membership (after 1933 revision): 1,110; great difficulty in making payments on educational building loan	1930	Population 14,596; bank failures and the Great Depression; "New Deal" measures changed America
	1935	Goldsboro has pro baseball
Uniting Conference in Kansas City merged branches into The Methodist Church	1939	
Church membership: 1,321	1940	Population 17,274
St. Paul Military Service Roll contains 116 names; five lives lost	1941	Pearl Harbor, Dec. 7; 6,000 enter service, World War II; 85 lives lost
Organ repaired, $2,500; Red Cross used educational building basement; third floor recreational room for soldiers	1942	Seymour Johnson Air Force Base built
Debt on educational building paid	1943	
North Carolina Annual Conference held in Goldsboro	1945	World War II ended
Church seating changed to original plan; new lights, pews, carpet, chancel furnishings	1946	
	1947	Wayne County Boys Club organized
Church membership: 1,604 St. Luke organized; Protestant Kindergarten, first grades began	1950	Population: 21,454
	1952	Chamber of Commerce reactivated with encouragement of Jaycees

Goldsboro District formed in June; steeple fell, not replaced; no service missed; air conditioning and repairs completed Sept. 4	1954	Hurricane Hazel came through Goldsboro, Oct. 15; much property damage; no lives lost
	1955	
Crawford property bought; special called North Carolina Conference met in Goldsboro in May, retained Louisburg and established Methodist and N. C. Wesleyan Colleges	1956	Wayne Industrial Committee of 100 formed; Garden Club Council started
	1957	Wayne Community College began; Seymour Johnson Air Force Base reactivated; Sunrise Shopping Center, the beginning of movement of retail business to outlying areas
Jean Worley Chapel and Eva Bennett Memorial Nursery dedicated; J.Bruce Thompson bequeathed to church $40,000 toward new building and 300,000 as a perpetual fund for needy of Wayne County	1959	
Church membership: 1,461 Bradford property acquired	1960	Population: 28,873
"Knock on Every Door" to reach unchurched persons	1961	B-52 from SJAFB crashed near Eureka; nuclear device still missing
Church sponsor of Boy Scout Troop 2	1963	New Post Office dedicated
Partin property bought; "Visitor" started	1964	
New educational building, parlor, kitchen, fellowship hall consecrated Sept. 25; Bishop Garber preached	1966	Goldsboro and Wayne County hit "full-stride" in industrialization
North Carolina Annual Conference held in Goldsboro	1967	
The Methodist Church and the Evangelical United Brethren form the United Methodist Church	1968	Blacks demonstrated in Goldsboro after assassination of Martin Luther King
	1969	Wayne Memorial Hospital completed
Church membership: 1,582	1970	Population: 26,823; Goldsboro outgrew its city limits and began a program of annexation which was to include SJAFB as well as many other areas; Odd Fellows Orphanage closed after nearly 80 years of service
	1971	School desegration completed in Goldsboro

New parsonage built at 117 Overbrook Drive	1975	
	1976	New public library building opened; fire complex completed; Berkeley Mall opened
Second parsonage on Jefferson Street purchased	1977	
Handbell Choir complex completed as memorial to Dixie Overman	1979	
Church membership: 1,535	1980	Population: 37,084
	1981	Family Y started with membership of 2700 and ten acres for its facility
Major renovation of sanctuary is being made, from foundation to roof; seating to be changed with congregation facing Chestnut Street; Bain (Davis) property bought and house removed, thus completing the acquisition of the entire side of the block between Chestnut and Spruce streets	1982	68th Bombardment wing (SAC) disbanded as B-52's were sent to other bases; replaced by F-4 Squadron (SJAFB among largest F-4 bases); Burlington Madison Plant closed, one of the casualties of the current economic recession; Wayne United Way continues to support health, welfare, and recreational services by a single money drive

WE ARE THE CHURCH, THE BODY OF CHRIST

An Appendix of Saint Paul Names

With a Single Eye closes by giving a number of lists of people. These tell of some of ther persons who have done and are doing now the work of Saint Paul Church. There are lists of former pastors, church staff, and officials of the church. Two rosters are given, one of resident members and another of persons not in Goldsboro who have not moved their memberships. An index of names that are in the book will be helpful to the reader. Persons whose names appear in tabular form in either the appendix or in *deo gratias* at the first of the book will not be repeated in the name index.

The varied services which are rendered by the members of the church remind us of the message which Paul expressed many times in his letters to the early Christians. He affirmed that we each have talents that are important to the Church. Therefore, if a church is to be great, it will be so because of the unity with which all the people work together, each working according to his God-given abilities whether great or small.

"Now God gives us many kinds of special abilities, but it is the same Holy Spirit who is the source of them all. There are different kinds of service to God but it is the same Lord we are serving. The Holy Spirit displays God's power through each of us as a means of helping the entire church. All of you together are the one body of Christ and each one of you is a separate and necessary part of it. 1 Cor. 12:4,5,7,27.

MINISTERS AT SAINT PAUL UNITED METHODIST CHURCH

Goldsboro, North Carolina

Smithfield-Waynesborough Circuit

James E. Joyner 1840
William H. Barnes 1840-1841
Amos. W. Jones 1841-1842
John Tillet 1842-1843
Bennet T. Blake, sup 1842-1843
Amos W. Jones 1843-1844
Samuel Pearce 1844-1845
Evan E. Freeman 1845-1846
Philomen W. Archer 1846-1848
Ira T. Wyche 1848-1850
J.W. Wilson 1848-1850
Charles P. Jones 1850-1851
R.R. Dunkley 1850-1851
L.W. Martin 1851-1852
G.A. Gowin 1851-1852
John Tillett 1852-1854
Lafayette W. Martin, sup'y 1852-1854
Jas. H. Brent Wayne Female Col.. 1852-1854

Goldsboro

Charles Force Deems, D.D, LL. D .. 1854-1856
John S. Long 1856-1858
Samuel M. Frost, College 1856-1858
James L. Fisher 1858-1859
Robert G. Barrett 1859-1860
Robert S. Moran, D.D 1860-1862
Adolphus Williamson Mangum, D.D 1862-1864
John B. Williams 1864-
Assignments missing for 1865
Edwin Asbury Yates, D.D ..... -1867
John B. Williams 1867-1868
Marcus Cicero Thomas 1868-1869
Junius P. Moore 1869-1870
J.R. Griffith 1870-1872
James Emory Mann, D.D 1872-1874
J.R. Brooks, D.D 1874-1876
John T. Bagwell 1876-1880
Wesley Moorman Robey, D.D 1880-1884
Junius T. Harris, D.D 1884-1885
Lingurn Skidmore Burkhead, D.D .. 1885-1886
J.R. Brooks 1886-1887
W.M. Robey, D.D 1887-1889
Benjamin Robinson Hall 1889-1893
Rufus Cicero Beaman 1893-1896
Roderick Belton John 1896-1897
N.M. Jurney 1896-1897
Frederick Dallas Swindell, D.D 1897-1900
Michael Bradshaw, D.D. 1900-1904
William Lorenzo Cuninggim 1904-1906
Edward Hill Davis 1906-1909
Daniel Herndon Tuttle 1909-1912
Nathan H.D. Wilson, D.D 1912-1916
Armour David Wilcox 1916-1918
Gaston Troy Adams 1918-1922
Charles Lewis Read 1922-1924
James M. Daniel 1924-1928
William Vogel McRae 1928-1932
Orren W. Dowd 1932-1936
Walter C. Ball, D.D 1936-1940
William Albert Cade, D.D 1940-1944
Leon Russell, D.D 1944-1948
Allen P. Brantley, D.D 1948-1952
Andrews Jarvis Hobbs, D.D 1952-1956
Leon Voight Couch 1956-1961
Nicholas W. Grant, D.D 1961-1964
Graham Stanford Eubank, D.D 1964-1967
Barney L. Davidson 1967-1975
W. Junius Neese 1975-1980
J. Paul Edwards, D.D 1980-

Visiting Pastors

A.L. Chaplin 1961-1969
David W. Charlton 1969-1976

Associate Pastors

Lewis Dillman 1968-1969
J. Sam McMillan 1969-1973
Michael L. Aiken 1973-1976
David R. Grissom 1976-1979
K. Bryan Sexton, Jr 1979-1980
H. Gray Southern 1980-

Diaconal Minister

Roger Searles 1960-

PASTORS OF SAINT JOHN METHODIST EPISCOPAL CHURCH, SOUTH

J.B. Bobbitt, D.D 1887
M.M. McFarland 1888-1891
M.D. Hix 1892-1893
J.C. Castell 1894
J.E. Bristow 1895-1897
S.T. Moyle 1898-1899
J.J. Barker 1900-1901
J.E. Thompson 1902-1903
H.B. Anderson 1904
A.R. Surratt 1905
W.P. Constable 1906-1908
J.H. Frizzelle 1909-1912
B.C. Thompson 1913-1916
R.G.L. Edwards 1917-1918
J.W. Potter 1919-1923
R.E. Atkinson 1924-1925
W.P. Watkins 1926-1927
J.H. Frizelle 1928
R.F. Munn 1929

DIRECTORS OF MUSIC

1916-1918	Miss Pearl Brinson Mrs. T.B. Jenkins Mary Carbell Poole.
1927	W.L. Frederick
1941	Mavis Evans
1945	Marjorie Heilberger
1946-1949	Philip Blackwood
1949-1951	Mrs. Andy S. Griffith
1951-1956	Mrs. W.L. Warren
1955-1956	Carlton Frederick (Youth Choir)
1956-1957	Jack Wharton (Adult Choir)
1957-1960	Mrs. John Crumpler
1960-	Roger Searles

ORGANISTS

Before and after

1883	Mrs. B.G. Thompson Mrs. Charles Slocumb
1902-1954	Mrs. Georgia Lee Bynum
1917-1930	Mrs. C. Dewey Slocumb
1954-1956	Mrs. William Fitzgerald Assistants Mrs. S.Dewey Slocumb Mrs. John Lee Best
1956-1957	Libby Lou Stewart

DIRECTORS OF CHRISTIAN EDUCATION

1924-1927	Imogene Barrett (Barden)
1928-1931	Eula Rackley (Powers)
1930	Brother J.G. Phillips
1930-1933	Ruth King (Thrift)
1934-1936	Netta Cook Robertson (Patterson)
1936-1943	Martha Westmoreland (Wooding)
1942-1943	Alma Cade (Erwin)
1943-1948	Elizabeth Johnson
1949-1951	Marjorie Cameron
1951-1954	Mary Hester Hunt (Powell)
1954-1956	Doris Allen (Litchfield)
1957-1963	Leah Haskins
1964-1966	Janice Saidla
1967-1971	Martha W. Ray
1980-	Katherine. H. Flynn

CHURCH SECRETARIES

1922-1924	Alease Setzler
1924-1927	Imogene Barrett
1929	Brother Phillips
1930-1933	Ruth King
1933-1936	Netta Cook Robertson
1936-1942	Martha Westmoreland
1942-1944	Alma Cade
1944-1950	Mrs. O.N. Lovelace
1954-1956	Mrs. Delmas Howell
1957-1965	Mrs. Edna Earle Saintsing (Pyatt)
1965-	Mrs. Tom R. Best
1965-1967	Mrs. Glenn Lindsey
1966	Mrs. J. Russell Pilcher
1967	Miriam Bennett (Financial Secretary)
1967-1970	Mrs. Frank McFarland
1969-1982	Mrs. M.B. Andrews, Jr. (Financial Secretary)
1970-1977	Mrs. Betty Spears
1977 (Oct.) - 1982	Mrs. Lee Davis

CUSTODIANS

	Mr. and Mrs. Deems
1946	Allen Best
1956-1961	Brodie West
1961-1970	Pinkney Cherry
1970-1982	Reuben Hamilton
1977-1982	James Hamilton
1977-	Ben Barnes

Maids

Miss Dorothy Raiford
Janet Howell
Carolyn Williams

CHAIRMEN, BOARD OF TRUSTEES

[Chairman was not indicated for many years]

1909	T.W. Slocumb
1919-1920	F.A. Daniels
1957-1958	W. Robert Johnson
1958-1960	J.D. Pike, Sr.
1960-1968	Ray Armstrong
1968-1969	H.B. Armentrout
1969-1976	Luther O. Hollingsworth
1976-1982	Mark Goforth

CHAIRMEN - ADMINISTRATIVE BOARD

[Information on early years is incomplete]

1850	W.S.G. Andrews
1855	W.S.G. Andrews
1868-1884	W.F. Kornegay
1890	John W. Bryan
1907-1918	E.B. Borden
1919-1921	T.W. Slocumb
1925-1926	M.J. Best
1927	John L. Borden
1929	R.H. Stevens
1932	Dr. H.B. Ivey
1933	Dr. W.C. Linville
1934	W. Frank Taylor
1935-1944	Dr. W.H. Cobb
1945	T.B. Dameron
1946	C.E. Worley
1947	W.G. Crawford
1948	E.C. Crow, Jr.
1949	Hugh Waldrop
1950	Lester Gillikin
1951	C. Loren Derr
1952	Jarman Howell
1953	Dr. G. Lee Overman
1954	H. Bruce Ellis
1955	W. Robert Johnson
1956	Mark L. Watson
1957-1958	A.G. Pelt
1959	Kelly Kornegay
1960	Tom R. Robinson, Jr.
1961-1962	William B. Vinson
1963	L.O. Hollingsworth
1964	Harry S. Howard, Jr.
1965	Elbert Ward
1967-1969	Mark Goforth
1969-1971	C.W. Twiford
1971-1973	John W. Thompson, Jr.
1973-1977	Dr. Paul C. Bennett, Jr.
1978-1979	John L. Henderson
1980-1981	David M. Rouse
1982	E. Demming Smith

CHURCH TREASURERS

25 years	Junius Slocumb
12 years	C.G. Smith
1927-1928	R.H. Stevens
1929	T.B. Dameron
1930	Claude Martin
1931-1935	Hattie Dewey
1935	J. Andrew Smith
1936	T.A. Forrest
1937	C.E. Worley
1938	J. Andrew Smith
1940	J.W. Winslow
1941	J.D. Pike
1942-1943	E.C. Crow
1946	V.G. Herring, Jr.
1953	C.L. Derr
1956-1961	M.L. Smoot, Jr.
1961-1962	William B. Vinson
1962-1967	James W. Allison
1967-1968	James W. Allison J.D. Pike, Jr.
1968-1971	William T. Winslow
1972-1977	Chester Keen
1978-1982	Kenneth Banks

SUNDAY SCHOOL SUPERINTENDENTS

?	W.S.G. Andrews
About 1860	W.F. Kornegay
?	Capt. R.P. Howell
1885-1887	J.W. Bryan
1891-1816	Tom Robinson, Sr.
1925-1927	J.T. Jerome
1928-1929	A.B. Culbertson
1929-1930	Gurney Hood
1930-1936	T.J. Casey
1936-1940	Dr. Zeno B. Spence
1940-1942	C.E. Worley
1942-1945	Marvin Cowell
1945-1952	W.V. Westmoreland
1952-1958	D.J. Murray
1958-1959	Virgil Lucas
1960-1961	Elbert Ward
1961-1964	Chester Keen
1964-1965	Wilton Ward
1965-1966	Chester Keen
1966-1969	W.F. Parks
1973-1975	Jerry Keen
1978-	W.J. Horton

SECRETARIES OF SUNDAY SCHOOL

1919-	C.G. Smith
1925-1926	Moye and Crone
1926-1936	Crone
1936-1952	Casey
1952-1956	H.W. Mixon
1960-1969	Jack Kornegay
1977-1982	W.F. Parks

TREASURERS OF SUNDAY SCHOOL

1925-1926	George Crone Henry L. Moye
1927-1929	Clarence Crone
1939-1940	Gherman Cobb
1940-1952	T.L. Gillikin
1952-1964	C.B. Rich
1965-1968	Jack Kornegay
1977-	Jack Kornegay

UNITED METHODIST WOMEN PRESIDENTS

1922-1928	Mrs. J.B. Davis
1928-1929	Mrs. John D. Langston
1929-1931	Mrs. George Spence
1932-1934	Mrs. T.B. Dameron
1934	Mrs. A.B. Culbertson Mrs. Frank Jones
1935-1937	Mrs. L.D. Giddens
1937-1939	Mrs. John Thompson
1940-1941	Mrs. T. Frank Jones
1942-1943	Mrs. J.W. Winslow
1944-1945	Mrs. J.V. Riley
1946-1947	Mrs. M.B. Andrews
1948	Mrs. Albert Smith Mrs. J.W. Ward, Jr.
1949-1951	Mrs. T.B. Dameron
1951-1953	Mrs. A.J. Marlow
1953-1955	Mrs. W.R. Allen
1955-1957	Mrs. H.B. Armentrout
1957-1959	Mrs. W.J. Horton
1959-1961	Mrs. W. Robert Johnson
1961-1963	Mrs. W. Leslie Langston
1963-1965	Mrs. N. Donald Bell
1965-1967	Mrs. A.G. Pelt, Jr.
1967-1969	Mrs. B.K. Ward
1969-1971	Mrs. Franklin Bennett
1971-1973	Mrs. James Temple
1973-1975	Mrs. Chester Keen
1975-1977	Mrs. W. J. Horton
1977-1981	Mrs. M.M. Hathaway
1981-1982	Mrs. James Temple Mrs. Henry Jones
1982	Mrs. E. Demming Smith Mrs. Paul Bennett
1983	Mrs. David Rouse

PRESIDENTS OF UNITED METHODIST MEN

1955-1956	C.E. Worley	1964-1965	Harvey L. Davis	1975	David M. Rouse
1956-1957	Orris Dumas	1966-1967	Norman Edgerton	1976	Jerry Keen
1957-1958	Larry Lentz	1967-1969	J.D. Pike, Jr.	1977	Artie Banks
1958-1959	Vassie Balkcum	1969-1970	Wyche H. Ray	1978	Ransom Holloman, Jr.
1959-1960	W.H. Boyer	1970-1971	W. Dortch Langston, Jr.	1979	Col. Henry A. Jones
1960-1962	William D. Ray	1971-1972	Charles Poindexter	1980	George N. Peele
1962-1963	William T. Winslow	1972-1973	Jerald D. Ray	1981	John Chance
1963-1964	Dr. James L. Cox	1973-1974	Robert L. Spears	1982	N.L. Edgerton, Jr.

CHAIRMEN, WORK AREA ON WORSHIP

Hilda Smith, chairman, work area on worship

Cleo Reeves, chairman, altar guild

Mae Murray, flower chairman

Rebecca Rouse, chairman, work area on worship and altar guild

Bet Houston, chairman, altar guild

Barbara Krentz, communion steward

Susan Perry, chairman of acolytes

Mailande Schrum, flower chairman

Katherine Flynn, chairman, altar guild

Dottie Cooke, chairman, altar guild

Kaye Langston, communion steward

Elizabeth Kornegay, flower chairman

Betty Chapman, communion steward

Orie Cooper, flower chairman

Anne Langston, flower chairman

Addie Mae Pelt, chairman, work area on worship

Virginia Ward, chairman, altar guild

USHERS

Gerald L. Grant, Sr.	William F. Beeman	Elbert A. Ward	John Chance, Jr.
Charles C. Hooks, Sr.	Chester E. Keen	Frank E. Deans	Dr. Jim Cox
John W. Southerland	A.G. Pelt, Jr.	James L. Wharton, Jr.	Dr. Sid Schrum
Ransom Holloman, Jr.	Mark Goforth, Jr.	Marvin Summerlin	Harvey Davis
Joseph F. Senz, Jr.	Graves T. Lewis	Loren C. Derr	Rufus Bell
W. James Horton	Artie Banks	W.H. Boyer	William Joyner
L. Rebert Gurley	Kenneth E. Banks	D.J. Murray	James McPhail
Cap. J. Best	B.K. Ward	S.C. Epps	Joe C. Surratt
Donald J. Best	J.D. Pike, Jr.	W.R. Hooks, Sr.	Carl Motley
Henry C. Dowling	Wyche H. Ray	E.C. Crow	George Peele
William L. Warren	W. Hillman Ray, Jr.	Ches Crow	Morris Warrick
Melvin Whitley	David Rouse	Kelly Kornegay	John W. Thompson, Jr.
Bennie C. Herring	W. Dortch Langston, Jr.	Hugh Waldrop	
Marvin L. Houser	Tom R. Robinson III	John Chance	

CHARTER MEMBERS OF ACOLYTE CLASS - 1979

James Eric Thigpen

John Field Montgomery III

Will Ray Faircloth

Kurtis Kimball Gentry

Johanna Bowman Henderson

Hunter Newsom Davis

Susannah Grey Russell

Mary Whitney Edwards

William Scott Bizzell

Crystal Lynn Pike

Keith David Rouse

Timothy David Neil King

Amanda Bryant Tilley

Jeffrey Huntington Cooke

Henry Mayo Flynn III

SAINT PAUL UNITED METHODIST CHURCH

CHURCH OFFICIALS

1982

THE ADMINISTRATIVE BOARD

EX-OFFICIO MEMBERS

CHAIRPERSON OF THE ADMINISTRATIVE BOARD: ..... E. Demming Smith
VICE-CHAIRPERSON OF THE ADMINISTRATIVE BOARD: ..... Sidney Schrum
RECORDING SECRETARY OF THE ADMINISTRATIVE BOARD: ..... Mrs. Wyche H. Ray
CHURCH TREASURER: ..... Kenneth Banks
ASSISTANT CHURCH TREASURER: ..... William R. Rains
CHURCH LAY LEADER: ..... Matthew E. Perry, Jr.
CHAIRPERSON OF THE TRUSTEES: ..... G. Mark Goforth, Jr.
CHAIRPERSON OF THE COMMITTEE ON STAFF-PARISH RELATIONS: ..... J.M. Harrold
SECRETARY OF THE COMMITTEE ON NOMINATIONS AND PERSONNEL: ... Mrs. Joseph Surratt, Jr.
CHAIRPERSON OF THE COMMITTEE ON FINANCE: ..... John W. Thompson, Jr.
CHAIRPERSON OF THE COUNCIL ON MINISTRIES: ..... C.W. Twiford
WORK AREA CHAIRPERSONS:
CHRISTIAN UNITY AND INTERRELIGIOUS CONCERNS: ..... Mrs. James P. Temple
CHURCH AND SOCIETY: ..... Ms. Betty Alley
EDUCATION: ..... Mrs. John L. Henderson
HIGHER EDUCATION AND CAMPUS MINISTRY: ..... Mr. & Mrs. J.D. Pike, Jr.
MISSIONS: ..... Artie Banks
RELIGION AND RACE: ..... Mrs. Douglas Russell
STEWARDSHIP: ..... Gordon Weeks
WORSHIP: ..... Mrs. A.G. Pelt, Jr.
EVANGELISM: ..... Mr. & Mrs. Frank Bennett
AGE LEVEL COORDINATORS:
CHILDREN'S MINISTRIES: ..... Mrs. Tom Shaw (Nursery - Kindergarten)
Ms. Angela French (Elementary)
YOUTH MINISTRIES: ..... Mrs. James Webber
FAMILY MINISTRIES: ..... Mrs. W.A. Whitmer
CHURCH SCHOOL SUPERINTENDENT: ..... W.J. Horton
SECRETARY OF CAREER PLANNING AND COUNSELING: ..... Jerry Keen
HEALTH AND WELFARE MINISTRY REPRESENTATIVE: ..... J.D. Pike, Jr.
LAY MEMBERS OF THE ANNUAL CONFERENCE: ..... Mr. George N. Peele
Mr. Matthew E. Perry, Jr.
PRESIDENT, UNITED METHODIST YOUTH: ..... Miss Jenne Bauhofer
PRESIDENT, UNITED METHODIST WOMEN: ..... Mrs. Paul Bennett
Mrs. E. Demming Smith
PRESIDENT, UNITED METHODIST MEN: ..... Norman L. Edgerton, Jr.
CHURCH HISTORIAN AND CHAIRPERSON OF THE COMMITTEE ON RECORDS AND HISTORY ..... Mrs. C.W. Twiford
CO-CHAIRPERSON OF THE COMMITTEE ON RECORDS AND HISTORY:
Mrs. Neal Seegars
FINANCIAL SECRETARY-CHURCH HOSTESS: ..... Mrs. M.B. Andrews, Jr.
CHURCH SECRETARY-MEMBERSHIP SECRETARY: ..... Ms. Lee Davis
ORGANIST-DIRECTOR OF MUSIC: ..... Roger Searles
DIRECTOR OF CHRISTIAN EDUCATION: ..... Mrs. Henry Flynn
ASSOCIATE MINISTER: ..... H. Gray Southern
SENIOR MINISTER: ..... J. Paul Edwards

MEMBERS AT LARGE OF THE ADMINISTRATIVE BOARD

1982

Mrs. Boyd P. Beall, Jr.
Mrs. Jerry Cowart
Gerald Daughtry
Harvey L. Davis, Jr.
M.L. Gourley
Henry A. Jones
Mrs. Sarah Miller
T. Richard Perrine
Mrs. Wyche H. Ray
E. Demming Smith
Mrs. Marvin Summerlin
Mrs. John W. Thompson, Jr.
Gary Woodyard

1983

Mrs. A. L. Bell
F. M. Bennett
Wayne Comer
W. Ray Faircolth
Jack Houser
Mrs. Kenneth McArthur
M. Sam Moore
George N. Peele
Matthew E. Perry, Jr.
Ray Rouse, III
Sidney Schrum
J. Marshall Smith
W.A. Whitmer

1984

C. Bryan Aycock
Mrs. Tom F. Bell
Mrs. W. L. Bizzell, Jr.
Herb Bryant
Miss Laura Caudill (YM)
Mrs. Harry C. Cooke, Jr.
J.M. Harrold
Bill Justice
Raymond Reeves
Tom R. Robinson, III
J.C. Williams
Mrs. Harold E. Wolfe
Jeff Young (YA)

1985

James Lee Barrett
William Chapman
Robert Frazer
Tommy Jarrett
Wm. L. Joyner, Jr.
Paul Nunn
Gary Partin
John Peacock(YA)
Don Percise
Donald Pike
Ed Ready
Mrs. James Webber
Gordon Weeks

1986

Jay Alley (YM)
George Cline
James C. Crone
Mike Ellis
Tim Finan
Ms. Angela French
Gerald Grant
Mrs. Wilson Griffin
Mrs. Charles Koch
Tom Shaw
Ronald Sutton
Dale Warner
Hannah Wilkins

HONORARY MEMBERS

M.B. Andrews, Sr.
Miss Hattie Dewey
K.D. Pyatt
J.W. Winslow, Jr.

****

TRUSTEES

G. Mark Goforth, Jr., Chairperson
1982: G. Mark Goforth, Jr.; Ray Rouse, Jr.; John W. Thompson, Jr.
1983 Marvin L. Houser; W. Robert Johnson; Chester Keen
1984: James C. Crone; J. Louis Maxwell, Jr.; William D. Ray

COMMITTEE ON FINANCE

John W. Thompson, Jr., Chairperson
Kenneth Banks, F.M. Bennett, Paul C. Bennett, Jr., William Chapman, James L. Cox, Robert Frazer, G. Mark Goforth, Jr., M.L. Gourley, Mrs. Louise Hathaway, John L. Henderson, Marvin L. Houser, W. Robert Johnson, Chester Keen, Rubin Maness, William F. Parks, George N. Peele, Matthew E. Perry, Jr., Mrs. W.E. Plummer, William R. Rains, Don Rouse, E. Demming Smith, C.W. Twiford, James Wharton, W.A. Whitmer, Mrs. Kenneth Wilkins, William T. Winslow, Harold E. Wolfe, Mrs. Harold E. Wolfe, Mrs. M.B. Andrews, Jr., H. Gray Southern, J. Paul Edwards, Norman L. Edgerton, Jr., Mrs. Paul Bennett, Mrs. E. Demming Smith

*SAINT PAUL CHURCH ROSTER, JANUARY 9, 1983

Adams, Mrs. J.S. (Blanche)
Adams, Mrs. Naomi
    Mark Lyndall
Allen, Mrs. H. Jack (Peggy)
    Cynthia Lou
Allen, Mr. & Mrs. Jean A. (Dawn)
Alley, Bryan Thompson
Alley, Charles Granville
Alley, John Granville, Jr.
Allison, Mrs. James W. (Dot)
Allison, Mrs. Mary Lou
    Scott
    Amy Erin
Anderson, Mrs. James (Helen)
Andrew, Mrs. H.L. (Eleanor)
Andrews, Mrs. M.B., Jr. (Bill)
Armstrong, Mrs. Ray (Rosina)
Auger, Mr. & Mrs. Richard D. (Margaret)
Avery, Mr. W.H.
Aycock, Mr. & Mrs. C. Bryan (Edna)

Baldwin, Mrs. W.M. (Florence)
Balkcum, Mr. & Mrs. Vassie G. (Bea)
    Kimberly Sharon
Ballenger, Mr. Raydon
Banks, Mr. & Mrs. Artie (Edna)
Banks, Mr. & Mrs. Kenneth (Margaret)
Barefoot, Miss Pauline
Barrett, Mr. & Mrs. James Lee (Lois)
Bartlett, Miss Clara M.
Bauhofer, Mr. & Mrs. John (Sue)
    Jennifer
Beall, Mr. & Mrs. Boyd P., Jr. (Jennette)
    Bryon Garrison
    Harriet Amanda
Beaman, Mrs. Thomas E. (Eunice)
Beeman, Mr. & Mrs. W.F. (Mary)
Bell, Mr. & Mrs. Arthur Langhorne (Faye)
Bell, Mr. & Mrs. N. Donald (Bessie)
Bell, Mr. & Mrs. Rufus D. (Kathleen)
Bell, Mr. & Mrs. Thomas Franklin (Cissy)
Bennett, Mr. & Mrs. Franklin M. (Miriam)
Bennett, Dr. & Mrs. Paul C., Jr. (Marcia)
Best, Mr. & Mrs. C. Graham (Billye)
    Catherine Anne
    Cecil Graham, III
Best, Mrs. C.J. (Wilda)
Best, Mr. David Rudolph
Best, Mr. & Mrs. Donald J. (Shirley)
    Donald Linwood
    William Kevin
Best, Mr. Edgar Lee
Best, Mr. & Mrs. Jerry G. (Joan)
Best, Mrs. John Lee (Elizabeth)
Best, Mrs. John Lee, Jr. (Rachel)
Best, Mr. & Mrs. R. Merle (Mary Lou)
    David Len
    Mary Ann
    Robert
Best, Mrs. Rudolph (Bertha)
    George Donald
Best, Mrs. Tom R. (Hazel)
Best, Mr. Tom R., Jr.
Bizzell, Mrs. M. Edward (Ruby)
Bizzell, Mr. Paul
Bizzell, Mr. & Mrs. W.L. (Jessie)
Bizzell, Mr. & Mrs. William Lee, Jr. (Shelby)
    William Scott
Blalock, Mr. & Mrs. James (Betty)
    Harriet
Boddie, Mr. & Mrs. Jack W. (Frances)
    J.W., Jr.
Boing, Mrs. W.F., Jr. (Sadie)
    Frank Michael
Bolster, Mrs. R.H. (Estelle)
Bowen, Mrs. F. Ray (Mattie)
Boyer, Mr. & Mrs. W.H. (Ruth)
    Lamont Amelia
Boyette, Mrs. Kirby (Lillie)
Bradsher, Mrs. L.E. (Elsie)
Brashear, Mrs. Harold D. (Jody)
Bremer, Mrs. Charles (Gladys)
Bridges, Mr. & Mrs. Tom (Sandy)
Bridgers, Mr. & Mrs. B.S. (Lillian)
    Dale Metz
    Lee
    John Montague
Bridgers, Mrs. Tom (Jean)
Britt, Mr. John G.
Brown, Mr. Frank W.
Brown, Mr. & Mrs. Louis Ray (Kathie)
Brown, Mr. & Mrs. Rufus W. (Gay)
Browning, Mr. Arthur
Bryant, Mr. & Mrs. Herb (Gay)
Burns, Mr. D.B., Jr.
    Margaret Ward
Bush, Miss Sherrill Anne
Butner, Brent Herring
Butner, Henry Kimball
Butner, Sterling Blair
Byrd, Mrs. Eugene (Catherine)

Campbell, Dr. & Mrs. Robert R. (Charlotte)
Carroll, Mr. & Mrs. Clyde C., Jr. (Dorothy)
Carver, Mrs. Morris M. (Ruth)
Casey, Mr. Thomas Martin
Caudill, Miss Laura Lee
Cavenaugh, Mrs. James A. (Elizabeth)
Chance, Mr. & Mrs. John B. (Juanita)
    John William

Chaplin, Mrs. A.L. (Rosa)
Chapman, Mr. & Mrs. William W. (Betty)
Amy Lynn
Melinda Elizabeth
Chilcott, Mr. & Mrs. Gary (Lucinda)
Clark, Mr. & Mrs. Clifton Gardner (Joyce)
Clay, Mrs. Henri Charles (Mary Craig)
Cline, Mr. George B.
Cobb, Mr. Robert Dennis
Collier, Mrs. S.D. (Leta)
Collins, Mr. Gurney L.
Comer, Mr. & Mrs. Wayne (Phyllis)
Cook, Miss Janet
Cooke, Mr. & Mrs. Harry C., Jr. (Dottie)
Deborah Jennifer
Harry C., III
Jeffrey Hunttington
Cooper, Mr. & Mrs. Henry M. (Orie)
Couch, Mrs. Leon V. (Ruth)
Coward, Mrs. A.H. (Fannie)
Cowart, Mrs. Jerry (Madelyn)
Cox, Dr. & Mrs. James L. (Alice)
John McAllister
William Lloyd
Crain, Mr. & Mrs. Jack (Milly)
Creech, Mrs. Wilbur L., Sr. (Frances)
Crone, Mr. & Mrs. James C., Jr. (Ethel)
Lisa
Crone, Mr. John Wesley
Crow, Mrs. E.C., Jr. (Helen)
Culbreth, Mrs. George (Frances)
Cutler, Mrs. L.H., III (Mildred)
L.H., IV
Daniels, Mr. & Mrs. William A. (Nannie)
Daughtry, Mrs. B.J. (Vera Bennett)
Daughtry, Mr. B.J., Jr.
Daughtry, Mrs. David (Mattie)
Daughtry, Mr. & Mrs. Gerald B. (Betty)
Carol Elizabeth
Margaret Ann
Marjorie Kay
Daughtry, Mr. & Mrs. James F. (Martha)
Davis, Mr. & Mrs. Edwin H. (Pauline)
Davis, Mr. & Mrs. Harvey L., Jr. (Gayle)
Lee
Davis, Mr. & Mrs. William N. (Alice)
Hunter Newsom
Deans, Mr. & Mrs. Frank (Celeste)
Derr, Mrs. C. Loren (Gladys)
Dewey, Miss Hattie
Dowling, Mr. Henry G.
Hank
Dube, Mrs. Frederick B. (Judith)
DuBois, Mrs. Maurice S. (Linda)
Dumas, Mr. & Mrs. O.F. (Margaret)

Easley, Mr. & Mrs. Jackson R., Jr. (Polly)
Easley, Mr. Roger Michael
Eason, Mr. & Mrs. Al (Billie)
James Allen, Jr.
Eason, Mrs. Joe J., Jr. (Ollie)
Robert Allen
Eason, Mrs. Sandra R.
Edgerton, Mrs. B. Sam (Mina)
Edgerton, Mr. & Mrs. Norman L., Jr. (Susan)
Lee Ann
Lura Spruill
Edwards, Mrs. J. Paul (Gerry)
Edwards, Mr. & Mrs. John L. (Mattie)
Edwards, Mrs. L.A. (Aleise)
Eddie
Lisa Charlotte
Edwards, Mr. Major P.
Edwards, Mr. Marion
Edwards, Mr. & Mrs. Wilson E., Jr. (Julie)
Jeffery Wilson
Mary Whitney
Ellis, Mr. H. Bruce
Ellis, Mrs. John B. (Virginia)
Ellis, Mr. Larry
Ellis, Mr. & Mrs. Michael (Caroline)
Epps, Mr. & Mrs. S.C. (Christine)
Erwin, Dr. & Mrs. Clyde A., Jr. (Emily)
Clyde A., III
Elizabeth Cheryl
Stacy Cecelia

Faircloth, Mr. & Mrs. Willie Ray (Janis)
Tara Dawn
Will Ray
Finan, Mr. & Mrs. Timothy I. (Diane)
Fisher, Mrs. Hervey T., III (Beth)
Fitzgerald, Mr. & Mrs. Robert, III (Gail)
Flanigan, Mr. Jack G.
Floyd, Helen Eugenia
Flynn, Mr. & Mrs. Henry Mayo (Katherine)
Henry Mayo III
Katherine Clenon
Flynn, Mr. & Mrs. James F. (Gertrude)
Fordham, Mrs. J.M. (Esther)
Frazer, Mr. & Mrs. Robert (Belle)
Elizabeth Ingle
Robert Henry, Jr.
Frederick, Mrs. John (Gigi)
French, Ms. Angela P.
Fritz, Mr. & Mrs. Allen (Clara Mae)

Garris, Mr. Frank Boyd
Garrison, Mrs. Paul (Willie)
Gibble, Mr. Dale
Gilchrist, Mrs. Harvey (Hallie)
Gillikin, Mr. Robert Fulton
Gillikin, Mrs. T.L. (Callie)

Giorgino, Mr. & Mrs. John (Pam)
Godbey, Gentry Case
Goff, Mr. & Mrs. E. Jimmy (Barbara)
Goforth, Mr. & Mrs. G. Mark, Jr. (Malissa)
Goforth, Miss Nell Myers
Gooden, Dr. Michael
Goss, Mr. & Mrs. Harold Eugene (Marie)
Gossard, Mrs. Edna Frances
Gourley, Mrs. John Walker (Katherine)
Gourley, Mr. & Mrs. Malcolm L. (Frances)
Grant, Mr. & Mrs. Gerald L., Sr. (Helen)
Grant, Mr. Gerald L., Jr.
Grantham, Mrs. Nora Toler
Griffin, Dr. & Mrs. Ashton T., III (Bennette)
    Margaret Bennett
Griffin, Mrs. Lloyd B. (Irene)
Griffin, Lt. Col. Robert J.
Griffin, Mr. & Mrs. William (Elsie)
Griffin, Mrs. Wilson V. (Georgiana)
    Mary Brinson
Gurley, Mrs. L. Rebert (Mary)

Hackman, Mr. Paul Augustus
Hagwood, Mrs. William Edgar (Carol)
Hamilton, Mrs. Frances P.
Handley, Miss Annie Dove
Harrell, Mr. Julian Clifford, Jr.
Harris, Mrs. Carolyn
Harrold, Mr. & Mrs. Joseph Michael (Frances)
    Lisa Virginia
    Michael Bradley
Hart, Mrs. Kirby T. (Jessine)
Hatch, Mrs. Ira W. (Margaret)
Hathaway, Mrs. M.M. (Louise)
Haverkamp, Dr. & Mrs. John (Judith)
Hawley, Miss Elizabeth
Hawley, Mr. John H., III
Hawley, Mr. & Mrs. William O. (Helen)
    Boyd Harrison
    Sarah Louise
    William Cameron
Heller, Mr. Harry
Helms, Mr. & Mrs. Roy Glenn (Eloise)
    Bradley Heath
    Michael Glenn
Henderson, Mr. & Mrs. John L. (Betty)
    Johanna Bowman
Herring, Mrs. B.C., Sr. (Sallie)
Herring, Mrs. V.G., Jr. (Virginia)
Herron, Miss Linda Sue
Hill, Mr. & Mrs. George F. (Martha)
    Carolyn
    Robert
Hinnant, Dr. & Mrs. R. Willard (Carolyn)
    Robert Willard, Jr.
Hinson, Mrs. J.Z. (Pearl)
Hobbs, Mr. & Mrs. James C. (Bobbie)
Hollingsworth, Mr. William E.
Holloman, Mrs. E.K. (Pearl)
Holloman, Mr. & Mrs. Ransom, Jr. (Daisy)
Holloman, Mr. & Mrs. Richard Davis (Jean)
    Douglas Brooks
    William Emmett
Holmes, Mrs. B.R. (Florence)
Hood, Mr. & Mrs. Ira G. (Wilma T.)
Hooks, Mr. & Mrs. Charles C. (Alliene)
Hooks, Mrs. Danny Steve (Troy)
Hooks, Mr. & Mrs. W.R. (Kathryn)
Horton, Mr. & Mrs. William James
    (Sarah Hall)
Houser, Mrs. Marcia
    Emily Morton
    John Young
Houser, Mr. & Mrs. Marvin L. (Annabel)
Houston, Dr. & Mrs. Ben H. (Bet)
    Ann Elizabeth
    Bennett
    Sarah D.
Howell, Mrs. Jarman (Beatrice)
Hudgins, Mr. & Mrs. James P.
Hughes, Mr. & Mrs. Michael (Susan)
Hughes, Mrs. Rick (Debra)
Hughes, Mrs. Rudolph (Katie)
Humphries, Mrs. Brice A. (Swannie)
Hunt, Mr. S. Dewey

Irby, Col. Claude
    Sallie
Isley, Mr. & Mrs. Scott (Cynthia)

Jackson, Mr. & Mrs. L.B., Jr. (Betty)
    Jo Ann
    L.B., III
Jacobs, Mr. & Mrs. Cole (Mary)
    Richard
Jarrett, Mr. Tommy W.
Jenkins, Miss Daisye L.
Jinnette, Mrs. Edward W. (Viola)
Jinnette, Mrs. Henry (Louise)
    Bonnie Ruth
    James Gurney
Johnson, Mr. Alan Dean
Johnson, Mr. & Mrs. Lawton W. (Georgia)
    Cynthia Alice
    Debra Lynn
    Lawton Douglas
Johnson, Mr. & Mrs. Philip R. (Dorothy)
    Philip Rudolph, Jr.
Johnson, Mr. & Mrs. Ralph D. (Joyce)
    Robert Morely
    Sandra Christine
Johnson, Mr. & Mrs. Robert Michael (Sandy)
Johnson, Mr. & Mrs. W. Robert (Thelma)
Johnstone, Mrs. A.J. (Mary)
    John
    Martha Jane

Jones, Mrs. Ernest L., Jr. (Virginia)
Allen
Jones, Col. & Mrs. Henry A. (Margaret)
Nancy Susan
Jones, Mr. & Mrs. J. Allen, Jr. (Edith)
Jones, Mr. Ralph Grantham
Jones, Mrs. William Robert (Ada)
Joyner, Mr. & Mrs. William Lewis, Jr. (Susan)
Justice, Mr. Bill

Keen, Mr. & Mrs. Chester E. (Ilamae)
Keen, Mr. & Mrs. Jerry A. (Dottie)
Kelly, Mrs. William Lloyd (Maggie)
King, Mrs. Luby F. (Irene)
King, Timothy David Neil
Kinsey, Mr. & Mrs. John Exum (Ann)
John Exum
Knight, Dr. & Mrs. A. Winfield, Jr. (Donna)
Knight, Mrs. Dorothy A.
Koch, Mr. & Mrs. Charles R., Jr. (Rose)
Kornegay, Mr. & Mrs. Jack M. (Ruth)
Kornegay, Mr. & Mrs. Kelly (Elizabeth)
Krentz, Mr. & Mrs. Richard W., Sr. (Barbara)
Richard Walter, Jr.

Lancaster, Miss Cheryl Sue
Lancaster, Miss Debra Jean
Lancaster, Mrs. James (Hy)
Langston, Mrs. John, Jr. (Mary)
Langston, Miss Mabel
Langston, Mrs. W. Dortch (Ann)
Langston, Mr. & Mrs. W. Dortch, Jr. (Kaye)
John Motley
William Dortch, III
Langston, Mrs. W. Leslie, Sr. (Lucille)
Leach, Mr. & Mrs. Alton (Ophelia)
Lednum, Miss Anne V.
Lee, Ms. Joyce
Lewis, Mrs. Betty Jean
Lewis, Mr. & Mrs. Burgess (Phyllis)
Sandra
Lies, Dr. & Mrs. Stephen Craig (Kathy)
Lingle. Mr. & Mrs. David (Mickey)
Lloyd, Mr. & Mrs. William Thomas (Betty)
Lowdermilk, Mrs. John W. (Helen)
John Allen
Lucore, Mrs. Roberta L.

Maness, Dr. & Mrs. Rubin (Joy)
Mangum, Dr. & Mrs. Vernon (Virginia)
Mansour, Mrs. Ernest (Virginia)
Mantooth, Mrs. Walter (Marie)
Martin, Miss Georgia
Masius, Mrs. Patricia Drake
Virginia Randolph
William Glenn
Maxwell, Mrs. J.L., Sr. (Ruth)
Maxwell, Mr. J. Louis, Jr.
Mayo, Dr. George
Mays, Dr. & Mrs. Aiken (Marilyn)
Janet Marilyn
Roger Willis
Mays, Mr. Roy Aiken, II
Meachen, Mrs. Jim (Lucy)
Miller, Mr. & Mrs. Charles W. (Louise)
Miller, Miss Kathy
Miller, Mrs. W.W. (Sarah)
Mixon, Mrs. Henry W. (Anne)
Montague, Mr. I.B.
Barry Booth
Dianna
Montague, Mr. & Mrs. Ira, Jr. (Jean)
Linda Carol
Samuel Howard
Montgomery, Mr. & Mrs. J. Field, Jr. (Ann)
John Field, III
Moore, Mr. & Mrs. R. Penn (Sadie)
Moore, Mr. & Mrs. Sam (Irene)
Moore, Mr. & Mrs. William Merrette (Margaret)
Mooring, Mrs. P.M. (Ada)
Morris, Mrs. G. Dillon (Louise)
Morris, Dr. James F.
Martha Frances
Motley, Mr. & Mrs. L. Carl (Margaret)
Moye, Mr. Henry L.
Murray, Mr. & Mrs. D.J. (Mae)
Musgrave, Mrs. J. Robert (Helen)
Musgrave, Mr. J.R., Jr.
Myers, Miss Ruth

McArthur, Mr. & Mrs. Kenneth (Doris)
Cheryl Lynn
John Daniel
Kenneth
Sandra Ann
McCallum, Mrs. James J., Jr. (Gwen)
McClenny, Mrs. John A. (Maggie)
McClenny, Mr. & Mrs. James J. (Alyce)
McClenny, Mr. James Andrew
McCullen, Mrs. Dorita Frances
McDaniel, Mr. H.A.
McIntyre, Mrs. James B. (Ann)
Peter Gold
McKeel, Mr. & Mrs. Milton Worth (Janet)
David Smith
Linda
McMillan, Mrs. Rae
McPhail, Mr. & Mrs. James C. (Theria)
McPhail, Mr. Thomas

Nickens, Mrs. C. Graham (Inez)
Noble, Mr. & Mrs. Robert P., Jr. (Madge)
Novicki, Mrs. Michael (Barbara)
Nunn, Mr. & Mrs. Paul L. (Patricia)

Overman, Mrs. Andy (Susan)
Overman, Dr. G.L.

Parker, Mr. & Mrs. A.W. (Lillian)
Parks, Mr. & Mrs. William F. (Coleen)
Partin, Mr. & Mrs. Gary (Nancy)
Parvin, Mr. & Mrs. Charles R. (Catherine)
Abby Lynn
Pate, Judith Caroline
Peacock, Mr. & Mrs. John (Janet)
Peacock, Miss Margaret
Peacock, Mr. W.L., Jr.
Mattie Faye
Pearson, Mr. & Mrs. Howard W. (Mary)
Peele, Mr. & Mrs. George N. (Bobbie)
Robert Ivey
Peele, Mr. George Norwood, Jr.
Peele, Mrs. Nola
Pelt, Mr. & Mrs. A.G., Jr. (Addie Mae)
Penuel, Mr. & Mrs. Larry (Marcella)
Lauren Jane
Penwell, Mrs. Gary (Margaret)
Percise, Mr. & Mrs. Donald (Linda)
Joan Paige
Karen Allison
Perrine, Dr. & Mrs. T. Richard (Susan)
Perry, Mr. Arthur Lee
Perry, Mr. & Mrs. Matthew E., Jr. (Scottie)
Pickett, Mrs. Leroy W. (Stella)
Pike, Mrs. Allen Lee (Hazel)
Pike, Mr. & Mrs. Donald S. (Dorothy)
Betsy Dale
Caroline Ellen
Pike, Mr. & Mrs. J.D., Jr. (Effie Ruth)
Wesley Matthew
Pike, Mr. James David, III
Crystal Lynne
Pike, Mr. John Maxwell
Pipkin, Mr. & Mrs. O.H., Jr. (Wilhelmina)
Plummer, Mr. Alan Saidla
Plummer, Mr. Kenneth A.
Plummer, Dr. & Mrs. William E. (Mary)
Pollock, Mr. & Mrs. George W. (Muriel)
Powell, Mrs. Alvas (Louise)
Powell, Mrs. Hunter M. (Eula)
Powell, Miss Jean
Powell, Mrs. John H. (Billie)
Pratt, Mrs. Frank I. (Roxie)
Price, Mrs. D.H. (Louise)
Pritchard, Mr. & Mrs. Voight V. (Sylvia)
Jimi Catherine
Proud, Mr. & Mrs. Everett R. (Josephine)
Pugh, Mr. & Mrs. Lloyd (Dorothy)
Purnell, Mrs. C.R. (Polly)
Purnell, Mr. & Mrs. Frank H. (Yvonne)
Pyatt, Mr. & Mrs. K.D. (Edna Earle)

Rains, Mr. & Mrs. William R. (Ruby)
Donald Russell
Timothy Rowe
Rains, Mr. William Stephen
Raper, Miss Evelyn
Rawls, Mrs. Mary Banks
Ray, Mr. & Mrs. Jerald Durwood (Carole)
Ray, Mrs. O.H. (Cora)
Ray, Mr. & Mrs. William D. (Martha)
Ray, Mr. & Mrs. Wyche H. (Lura)
Raymer, Mrs. Dorothy W.
Reeves, Col. & Mrs. Alton P. (Lillian)
Reeves, Mr. & Mrs. J. Raymond (Cleo)
Renn, Mrs. J.H. (Ruth)
Reynolds, Mr. & Mrs. Claude M. (Genie)
Suzanne
Rich, Mrs. C.B. (Lucille)
Riggs, Mr. & Mrs. John Francis
Riley, Mrs. J.V. (Virginia)
Robinson, Mr. Tom R., Jr.
Robinson, Mr. Tom R., III
Rose, Mrs. Charles (Sara)
Rose, Mr. & Mrs. Conway J. (Lou)
Rose, Mrs. Frankie C.
Rose, Mr. Thomas Conway
Rouse, Mr. & Mrs. Charles (Hannah)
Rouse, Mr. & Mrs. David (Rebecca)
Rouse, Mr. & Mrs. Donald Liles (Beth)
Rouse, Mrs. R.N., Sr. (Mattie)
Rouse, Mr. & Mrs. Ray N., Jr. (Horty)
Rouse, Mr. & Mrs. Ray N., III (Gail)
Routt, Steven Patrick
Ruffin, Mrs. David (Faye)
Russell, Dr. & Mrs. Douglas M. (Carolyn)
Susannah Grey
Russell, Mr. Carl Stanley
Ryan, Mrs. William B. (Margaret)
Lisa

Sahli, Mrs. Richard (Sandra)
Sammeth, Mr. Frank M.
Sammeth, Mr. Lewis
Sasser, Mrs. Myra B.
Scandale, Mr. Nick
Schneider, Mrs. Robert (Paula)
Schrum, Dr. & Mrs. Sidney (Mailande)
Lynn
Phillip Bishop
Sidney, Jr.
Searles, Mr. & Mrs. Roger F. (Gayle)
David Alan
Larry Frank
Laurie Ann
Seegars, Mr. & Mrs. Neal W. (Peggy)
Seegars, Mr. & Mrs. Neal Weston (Jacque)

Senz, Mr. & Mrs. Joseph F., Jr. (Sara)
Setzer, Mr. & Mrs. Joseph Eli, Jr. (Patricia)
Seymour, Miss Billie Esther
Shaw, Mr. & Mrs. Tom (Lynn)
Shepard, Mr. & Mrs. William H., Jr. (Louise)
Sherard, Mrs. Amos M. (Ruth)
Shinnamon, Mrs. Hazel
Shivers, Lt. Col. & Mrs. E.D., III (Ann)
Susan Skolfield
Shofner, Mrs. Margaret
Shook, Mr. & Mrs. James G. (Barbara)
James Gill, Jr.
Rachel Elizabeth
Simmons, Mrs. D.S. (Mary)
Simmons, Mrs. E.L. (Estelle)
Simmons, Mr. Waldo
Simpson, Mr. & Mrs. Mark (Mary Alice)
Terri
Smith, Mrs. Albert L. (Sally)
Smith, Mrs. Charles Mike (Barbara)
Laura
Michael
Smith, Mr. & Mrs. E. Demming (Agnes)
Amy Walden
Rebecca Ann
Smith, Mr. & Mrs. Edward Thompson (Becky)
Smith, Mr. & Mrs. J. Andrew, Jr. (Hilda)
Smith, Mr. & Mrs. James E. (Agnes)
Smith, Mr. James M.
Smith, Mr. & Mrs. J. Marshall (Luann)
Smith, Mr. & Mrs. L.J. (Lillian)
Smith, Mr. & Mrs. Norborne G., Jr. (Kathleen)
Alice Perrye
Norborne Gee, III
Smith, Mr. & Mrs. William T. (Rosa Lee)
Smoot, Mr. George
Smoot, Mr. & Mrs. M.L., Jr. (Elsie)
Smoot, Mr. Marvin LeRoi, III
Snead, Mr. Albert
Southerland, Mr. & Mrs. John W. (Rosa)
Southern, Mrs. H. Gray (Susan)
Sparks, Mrs. Glen B. (Carolyn)
Spruill, Miss Rosa V.
Starling, Mr. & Mrs. Sam (Claire)
Starr, Mr. George E.
Bill
Steed, Mrs. Carl Lee, III (Holly)
Stevens, Miss Annie D.
Stevens, Mrs. W.C. (Ruth)
Janet
Stewart, Miss Linda Ruth
Stith, Mrs. Nancy Kathleen
Strickland, Mrs. John E. (Dean)
Strider, Mrs. L.P. (Alice)
Styron, Mrs. G.F. (Myrtle)
Sugg, Mrs. George W. (Margaret)
Summerlin, Mr. & Mrs. Allen (Pam)
Summerlin, Mr. Leon
Summerlin, Mr. & Mrs. Marvin (Maybelle)
Summerlin, Miss Minnie
Summerlin, Mr. Ralph
Summerlin, Jonathan Vann
Summerlin, Wilson Morris, III
Suratt, Mr. & Mrs. Joseph C., Jr. (Shirley)
Greg
Surratt, Mr. Joseph Caldwell, III
Sutton, Mr. & Mrs. Ronald L. (Frances)

Talton, Ms. Linda B.
Talton, Mrs. Paul (Eula)
Taylor, Mrs. Floyd L. (Flora)
Taylor, Mrs. W. Frank (Elizabeth)
Teaney, Mrs. Rex (Virginia)
Teasley, Dr. & Mrs. Barry (Hope)
Tetter, Mr. & Mrs. H. Morris, Jr. (Martha)
Temple, Mrs. J.P. (Grace)
Thigpen, Miss Edna
Thigpen, Mr. John
Thompson, Mr. & Mrs. George W., Jr. (Eloise)
Thompson, Miss Mary Evelyn
Thompson, Miss Katherine
Thompson, Mrs. John W. (Lilla Mae)
Thompson, Mr. & Mrs. John W.
(Helen Carol)
John Wilkerson, III
William Hayne
Thunberg, Mr. & Mrs. William E. (Charlotte)
Tilley, Mr. & Mrs. A.L. (Judy)
Amanda
Titus, Miss Viola A.
Toomer, Mrs. J.R. (Marjorie)
Trammell, Lt. Col. & Mrs. James E. (Mary)
Donna Elizabeth
Lisa Jean
Travis, Mr. & Mrs. Thomas William (Sally)
Tribble, Mrs. Charles A. (Lillian)
Tucker, Jerri Drae
Twiford, Mr. & Mrs. C.W. (Ethel)
Tyndall, Dr. & Mrs. Durwood (Catherine)
Catherine Hill
Hope
Hubert Durwood, Jr.
Prudence

Underwood, Mr. Edward Luther
Underwood, Mrs. L. Rodney (Gouldia)

Wachter, Mrs. Peter M. (Mary Carroll)
Mary Elizabeth
Walker, Mr. & Mrs. Robert D., Jr. (Lynne)
Wallace, Mr. & Mrs. Charles Allen (Louise)
James Avery, III

Wallace, Mr. J. Avery
Wallace, Miss Ruby Farmer
Walters, Mrs. J.E. (Frances)
Ward, Mrs. Alton, J. (Bernice)
Ward, Mr. & Mrs. B.K. (Virginia)
Ward, Mr. & Mrs. Elbert A. (Doris)
Elbert A., Jr.
Ward, Mr. & Mrs. J.W., Jr. (Helen)
Warner, Mr. & Mrs. Dale (Carolyn)
Carolyn Wooten
Milton Dale, Jr.
Warren, Mrs. E.R. (Helen)
Warren, Mr. & Mrs. Edward R., Jr. (Lee)
David Wesley
Warren, Mr. William Lovelace
Warren, Mr. & Mrs. Robert C. (Nancy)
Warren, Mrs. William L. (Kathleen)
Warrick, Mr. & Mrs. J. Morris (Dot)
Warrick, Mr. & Mrs. Jasper Morris, Jr. (Shelia)
Weathers, Mr. & Mrs. Charles S. (Joyce)
Webb, Mr. Vernon Earl
Webber, Mrs. James (Patricia)
Webster, Mr. & Mrs. Charles L. (Sadie)
Weeks, Mr. & Mrs. Gordon (Gladys)
Weisiger, Mrs. Earl (Bessie)
Wells, Mr. & Mrs. George Henry (Annabelle)
West, Miss Barbara
Weyher, Dr. & Mrs. John E., Jr. (Pat)
John Karl
Karen Patricia
Melissa
Whaley, Mr. & Mrs. William Charles (Lucy)
Wharton, Mr. & Mrs. J.L., Jr. (Vivian)
Betsy Freeman
White, Mrs. Chris S. (Willie)
Whitmer, Mr. & Mrs. W.A. (Margaret)
Whitted, Miss Tracy Thornton
Wiggins, Mr. & Mrs. Durwood (Irma)
Durwood Franklin, Jr.
Jane
Wiggins, Mrs. Frank L. (Hazel)
Wiggins, Mr.& Mrs. Kenneth L. (Inez)
Carol Anne
Kenneth L., Jr.
Michael Hamilton
Wilkins, Dr. & Mrs. Kenneth W. (Betty)
John Snider
Williams, Mrs. Emmett (Kathryn)
Williams, Mr. & Mrs. J.C. (Blanche)
Williams, Mrs. R.E. (Adalia)
Williams, Mr. & Mrs. W.G. (Hazel)
Willis, Mrs. Myra
Wilson, Mr. George F., Jr.
Winslow, Mr. Charles Tribble
Winslow, Mr. J.W., Jr.
Winslow, Mr. & Mrs. William T. (Charline)
Martha Manning
Matthew Moore
Wise, Mr. James David
Wolfe, Dr. & Mrs. Harold E. (Pearl)
Womack, Mr. & Mrs. David E. (Julie)
Womble, Mr. & Mrs. James D., Jr. (Peggy)
Woodyard, Mr. & Mrs. Gary (Sue)
Wooten, Dr. & Mrs. John K. (Alma)
Wooters, Mr. & Mrs. Bert (Judy)
Work, Miss Linda
Worthington, Kara Elizabeth
Wright, Mr. Donald Morgan

Yelverton, Mr. & Mrs. John Bruce (Hattie)
John Raymond
Young, Mr. & Mrs. Jeff (Janet)

Zambelli, Mr. & Mrs. John L. (Gail)
Zieg, Mr. & Mrs. James Eugene (Jane)
Holly Lynn
William Eric

OUT OF TOWN

Aldridge, Mrs. Florence
Allison, Mr. Jame Evans
Anderson, Mrs. William J.
Aycock, Mr. Sonny Ellis

Badrock, Mr. & Mrs. Roger (Pat)
Baggus, Mr. & Mrs. Claude L.
Bailey, Michael Vaughn
Bailey, Mr. & Mrs. Thomas Richard
Ballard, Mrs. L.N. (Christine)
Barefoot, Mrs. Sherwood, III (Betsy)
Barsh, Mrs. William A. (Katherine)
Batson, Mr. & Mrs. Jessie Eugene
Beall, Mr. Boyd P., III
Beall, Miss Carol Lucinda
Bean, Mr. Jerry
Bell, Mr. N. Donald, Jr.
Bell, Mr. Thomas Joseph
Bennett, Miss Anna Michaux
Bennett, Mrs. James E. (Sarah Jean)
Bennett, Mr. Paul C., III
Benton, Mrs. Michael (Bessie Jim)
Benton, Mrs. Thomas Wyatt (Sadie)
Berghers, Mrs. Dorothy C.
Best, Mr. Ashley Henry
Best, Mrs. David Rudolph
Best, Mr. Edward G.
Best, Mr. Willie Dean
Billings, Mr. Gary
Bills, Mr. & Mrs. Harold

Blackburn, Mr. & Mrs. Roland C., Jr. (Kay)
Bostian, Mr. & Mrs. Marcus R.
Marcus Wilson
Bouch, Mrs. Patricia Watts
Bowers, Mr. & Mrs. D.C.
Boyer, Miss Elizabeth Morrison
Brame, Mrs. Albert Whitman, Jr. (Teri)
Branch, Mr. Richard Dudley, Jr.
Braswell, Ms. Jean Helen
Bray, Mr. William Randall
Breck, Mrs. William Joseph (Nancy)
Brinson, Mrs. Harry (Becky)
Broom, Mrs. O.L.
Brown, Miss Suzanne Hunter
Bumbacher, Mrs. Milton S. (Elizabeth)
Burch, Mrs. Clement Cornell
Burrow, Mr. Ronald
Buttner, Mrs. Roma Lee Dickerson
Byrd, Miss Saundra Josette

Caccia, Mrs. Robert Wayne (Pamela)
Campen, Mr. Cyrus H.
Cyrus Hooper, Jr.
Carroll, Mrs. Charles Marion (Paula)
Carter, Mr. & Mrs. Thomas
Carter, Mr. & Mrs. William J.
Cazel, Mrs. Cecil Vernon
Charlton, Mrs. D.W. (Charlotte)
Chastain, Mr. Robert
Chesson, Mr. Arthur S., III
Childers, Mr. Jack R.
Childers, Mr. Stephen R.
Coates, Mrs. James Paul, Jr. (Robin)
Cody, Mr. Jim
Colie, Mrs. Daisy E.
Colquitt, Mrs. W. Roy, Jr. (Donna)
Combs, Mrs. Robert Meredith (LaNell)
Cook, Miss Ruth Leigh
Cooke, Mrs. J.S. (Anne)
Cooke, Mrs. Mark Willis (Margaret)
Cooper, Mr. & Mrs. Douglas (Jamye)
Corzine, Mrs. Neil (Beth)
Cottle, Mr. & Mrs. John
Cotton, Mrs. William R.
Cox, Mr. Louis Sylvester
Crawford, Mr. W.G., Jr.
Crouch, Mr. & Mrs. Lee
Crow, Mr. Ches
Crumpler, Mr & Mrs. Edward Hugh
Crumpler, Mr. & Mrs. John
Culberwell, Mrs. J. Mason (Hilda)
Cutherell, Mr. William

Dail, Mr. Robert Stevens
Daly, Mrs. Fulton B. (Kae)
Davis, Mr. & Mrs. Eugene Clifton, Jr.
(Debbie)
Davis, Mr. Harvey Landis, III
Davis, Mrs. John J., Jr. (June)
Davis, Mr. & Mrs. Russell B.
Davis, Mr. & Mrs. William W.
Emarie Lynn
Davis, Mrs. Willis Milton (Deborah)
Deakle, Mr. Terry
Delong, Mr. & Mrs. Robert I.
Denmark, Mr. Willis Arthur III
Dilda, Mrs. James H. (Betty)
Dixon, Mrs. Marion
Dixon, Mrs. Reba
Drew, Mrs. James Harold (Gail)
Dube, Mr. Frederick
Duff, Mr. & Mrs. Timothy L.
Dugan, Mr. William Otis

Easley, Mr. Donald Graham
Eason, Mr. James Ray
Edmundson, Miss Mary Sauls
Edwards, Miss Ruth
Ellis, Mr. Jerry Shelton

Fallon, Mr. & Mrs. Eugene
Farthing, Miss Priscilla Anne
Fenton, Mrs. John (Virginia)
Flenniken, Mrs. Josiah Edgar
Fulghum, Mrs. Robert (Diane)
Fuller, Mr. & Mrs. Burton O.
Fuller, Mr.& Mrs. T. Avon
Carol Lynn
Robin Annette

Gainey, Miss Barbara
Gainey, Mr. Sonny
Gallman, Ms. Charlene
Gantt, S/Sgt. & Mrs. Lowell
Gee, Dr. & Mrs. William N., Jr.
Gentry, Mrs. J. Kurtis (Carol)
Kurtis Kimball
Glisson, Mr. Dock
Gould, Mrs. Kenneth Alford, Jr. (Nancy)
Gourley, Mr. David Keith
Gower, Mrs. John (Dorothy)
Grady, Mr. Larry
Grant, Mr. Larry Gene
Greenwood, Mrs. Thompson (Janet)
Griffin, Mr. Philip Brooks
Gurley,Mrs. Charles H.
Gurley, Mr. George Morris

Hammond, Mr. & Mrs. Russell E., Jr.
(Barbara)
Handy, Mrs. Phillip B.

Hannah, Mrs. Elbert
Hansley,Mrs. K. Wayne
Hardison, Mrs. Robert Wayne (Cindy)
Hare, Miss Lynda
Hare, Miss Nancy
Harley, Maj. & Mrs. Dwight L.
    Ann
    James
Harper, Mr. James Emanuel, III
Harrell, Mr. & Mrs. Bennett M.
Harrell, Mr. Toby
Harris, Mr. Charles
Harris, Mr. William Ray
Harrison, Mr. William Branson
Haskins, Mr. Donald Richard
Hasty, Mr. Richard Eugene, Jr.
Hauser, Mrs. Marion
Hawley, Mr. Edward O'Neal
Henderson, Mrs. Harry C.
Henry, Mrs. John Hugh
Herring, Mr. Benjamin Casey, Jr.
Hill, Mrs. Louis Thompson, Jr. (Priscilla)
Hill, Mrs. Nancy
Hines, Mrs. Herman Ralph (Kay)
Hinkle, Mrs Warren L. (Carrie)
Hinnant, Mrs. Glen M. (Patricia)
Hockaday, Mr. & Mrs. John
Holloman, Miss Brenda
Honeycutt, Mrs. Junius Brooks, Jr. (Barbara)
Hood, Mr. & Mrs. Michael
Hooks, David Robbins
Hooks, William Robert, Jr.
Hovernale, Mrs. Gary (Kelly)
Howell, Mrs. Albert Leslie
Howell, Mr. Charles Edward
Hudson, Mrs. A.E.A.
Hughes, Mr. & Mrs. Bob
    Linda Marie
Humphries, Mr. Dalton Hugh

Jenkins, Mr. David Omar
Jenkins, Mr. K. Vaughn
Jernigan, Mrs. Scottie L.
Johnson, Miss Barbara
Johnson, Mrs. Royce S.
Johnson, Mr & Mrs. William Thomas
Johnston, Mr. & Mrs. E.E., Jr.
Jones, Miss Lula

Kamenetz, Mrs. Rodger (Moira)
Keller, Mrs. John Weiman, III (Cynthia)
Kelley, Mr. & Mrs. Emory
    Joyce
    Melanie
Kellum, Mr. & Mrs. Virgil T.
Kemeny, Mrs. Tomy (Nancy)
King, Mr. & Mrs. Frank
    Fred
Kinsey, Mr. & Mrs. Thomas Edward
Kirk, Sgt. & Mrs. John Ancel, Jr.
Knight, Mr. Joseph Henry
Knight, Miss Emily
Knight, Mrs. Thomas Garrett (Nancy)
Kornegay, Miss Kelly

Lamb, Mr. & Mrs. Leonard Rufus
Larmore, Mr. & Mrs. W.G.
Lea, Mr. John Green
Lee, Mr. Edwin B., Jr.
Lee, Mr. Henry M.
Leggett, Mrs. Ben
Lewis, Mrs. Maxine K.
Lindsay, Mr. Douglas
Lindsay, Miss Jeanine Ruth
Lockard, Mr. Paul
Loftin, Mr. Robert L.
Longest, Mr. J.N., Jr.
Lovelace, Mr. O.N., Jr.
Luper, Mrs. Danny (Peggy)

Maddox, Mrs. Monte
Maddox, Mrs. Steven W. (Anneliese)
Mansfield, Miss Carolyn
Marlow, Mrs. A.J. (Anna)
Marryott, Mr. Frederick E., Jr.
Martin, Mrs. James (Harriett)
May, Mrs. W.F. (Rosa)
Meade, Mr. Robert
Merritt, Mr. Luby
Merritt, Mr. Pete
Merritt, Mr. Bobby Dail
Miller, Mr. Walter W., Jr.
Milligan, Mr. & Mrs. Joseph W., Sr.
    Joseph Wayne, Jr.
    William Patrick
Minton, Mrs. Phil D. (Jean)
Minton, Mrs. W.W. (Ruth)
Mitchell, Mr. Jesse Ray
Mitchell, Mr. & Mrs. Michael (Carol)
Moon, Mrs. William A. (Jan)
Moore, Mr. William Merrett, Jr.
Mooring, Miss Margaret Newborn
Morrill, A/3c Charles F.
Morris, Mr. Harry Lee, Jr.
Morton, Mrs. W.D. (Gladys)
Mulligan, Mrs. Harold M.
Murphy, Mrs. Hershel G. (Nancy)
Murray, Miss Elizabeth
Murray, Miss Susan
Musgrave, Mr. Edward Davis

Musgrave, Mr. Jack Newbould
Musgrave, Mr. Richard
Musgraves, Eleanor Lee

McAfee, Miss Betty
McAfee, Mr. Robert Merritt
McAfee, Mr. Wesley
McCarter, Mr. Robert Sanford
McCauley, Mr. & Mrs. Joseph
McDowell, Mrs. Edward D., Jr.
McKeiver, Mrs. Charles F.
McKinstry, Mr. James W.

Newell, Mr. Benjamin Harrison, III
Newell, Mrs. Howard Wilson (Faith)
Nevling, Mr. R.G.
Nobles, Mr. & Mrs. Claude M.
Norton, Mr. & Mrs. Edward J.

Oliver, Mrs. Council Wooten, III (Joy)

Pace, Mrs. Eugene
Parker, Mr. Donald Julian
Parker, Mr. James Franklin
Parker, Mrs. John R.
Patterson, Mrs. Clarence
Peak, Mrs. Robert Thomas (Debra)
Pearce, Mr. & Mrs. R.B., Jr.
Pearson, Mr. James H.
Perry, Mr. & Mrs. Richard (Susan)
Eve Elizabeth
Perry, Ms. Scottie
Pike, Mr. Charles Louis
Pike, Miss Mary Allen
Pike, Ms. Nancy Ruth
Pittman, Mrs. Don (Mary Frances)
Plummer, Ms. Anna Lee
Plummer, Kenneth Robert
Plummer, Mr. John Mark
Plummer, Mr. William Evander, Jr.
Pollard, Mrs. Pearl W.
Charles E.
Powell, Mr. J. Anthony
Price, Mr. & Mrs. David
Prince, Mrs. Charles W.
Charles Wentworth, Jr.
Pritchard, Mr. Joseph R.
Pullian, Mr. Jerry Lloyd
Pyatt, Miss Mary Jean

Quinn, Mr. Louis T.

Rains, Mr. Bobby Carroll
Randall, Mr. V.C.
Ray, Mrs. Edmond Allison (Donna)
Ray, Miss Kim
Ray, Mr. & Mrs. Stephen K.
Readling, Mr. & Mrs. Billy Ray
Reed, Mrs. James Emmett (Iva Jean)
Reese, Mrs. Inez H.
Riggs, Mrs. James Elmer (Rosalie)
Riggs, Mr. James S., Jr.
Rigsbee, Mr. Charles
Ritchie, Mrs. Bobby Ray
Rivenbark, Col. & Mrs. R.V.
Robinsky, Mrs. Hillel, Jr. (Elizabeth)
Robison, Ms. Patricia Jean
Robison, Miss Penny Lynn
Rogers, Mrs. J.L. (Nancy)
Rountree, Mr. James Franklin
Rouse, Mr. David
Rush, Mr. Rex Tyler
Russell, Mrs. Eugene F. (Carlotta)

Sanders, Mr. & Mrs. Charles Eure
Sasser, Mr. Henry L., Jr.
Sasser, Miss Margaret
Sauls, Mrs. Sidney
Scott, Mrs. David Clarence (Julia)
Scott, Mrs. James Edwin (Virginia)
Sears, Mrs. Fred (Mary)
Self, Mrs. Dorothy B.
Senz, Mr. Joseph Francis, III
Sevila, Mrs. Robert (Nancy)
Shearin, Mr. Jackie
Shearin, Mr. Timothy
Shefield, Mrs. Gay S.
Shepherd, Sgt. & Mrs. Richard Lee
Shiflette, Mr. Robert
Simmons, Mr. James
Simmons, Mr. Elmer Lee
Simon, Mrs. Alex
Simpson, Mr. & Mrs. Weldon
Skaggs, Mrs. W. Stephen (Carol)
Smith, Mr. Roger
Sneed, Mrs. Charles Darwin (Laurel Beth)
Spears, Miss Bunnie Marie
Spears, Mr. Mark Leory
Spears, Mr. Robert L.
Speir, Ross Clarence, IV
Speir, Susan Laudra
Stansel, Mrs. David Browning (Vickie)
Starr, Col. & Mrs. Stephen Albert, Jr.
Staten, Mrs. Ronald Ray (Barbara)
Stelzenmuller, Robert Allen, Jr.
Stepko, Mr. & Mrs. Eugene (Susan)
Stinquist, Mrs. Ronnie
Stith, Mrs. T.R.
Strong, Mrs. Don (Barbara)
Stroud, Mrs. Charles M.

Stroud, Mr. & Mrs. Edsel C.
Archie Newton
Judy Ann
Summers, Mr. & Mrs. John
Sutton, Mr. William Keith
Swindle, Mrs. Thomas Clinton (Virginia)
Swoyer, Mr. Clinton

Talton, Mrs. Roger Dwain (Julie)
Tanner, Mr. John M.
Taylor, Mr. & Mrs. Frederick G.
Terry, Mrs. William P. (Martha Lee)
Tew, Mrs. Glenn Allen (Beth)
Thigpen, Mr. John E.
Thomas, Dr. James V.
Thompson, Mrs. Charles (Jean)
Thompson, Mr. & Mrs. John B.
Thompson, Mr. William B., Jr.
Thunberg, Mr. William E., Jr.
Tilley, Mrs. Elizabeth Smith
Tilley, Mr. Jack
Titiana, Mrs. Jako Whew
Tolman, Miss Darlene
Tolman, Miss Deborah
Tolman, Miss Dianne
Trimble, Mrs. Edward Francis (Barbara)
Turlington, Mrs. William
Turner, Ms. Annie Laurie
Turner, Miss Edna
Turner, Mr. & Mrs. C.H.
Turrone, Mrs. Christopher A. (Nancy)
Turrone, Mrs. Greg (Katherine)
Tyson, Mrs. James E., Jr.

Van Patten, Mr. Leonard
Varner, Mr. Bobby
Vick, Mrs. Roy Lee, Jr. (Katherine)
Vick, Mrs. Travis (Ruth)

Wall, Mrs. Ethel
Ward, Miss Ann Baker
Ward, Mr. Larry
Ward, Mrs. R.B.
Warren, Mr. Robert Creech
Waters, Mrs. John L.
Weathers, Lt. Col. J.W., Jr.
Webb, Mr. Conner Zee
Weeks, Mr. Gordon Kenneth
Weeks, Mrs. Stevenson Lee (Rebecca Jean)
Weisiger, Mr. Bradford E.
Wellman, Mr. James C.
Wells, Mr. Cecil
Wells, Mr. George Michael
West, Mr. Billy Ray
Westbrook, Mrs. C.L.
Westmoreland, Mr. W.V., Jr.
Whichard, Mrs. William Harvey (Elizabeth)
Whitmer, Mr. James Morrison
Whittenberg, Mr. & Mrs. Jean R.
Wicker, Mrs. Chris (Jan)
Wiggins, Mr. & Mrs. Clarence
Wilkins, Mr. & Mrs. Charles M. (Sandra)
Wilkins, Mr. Thomas Brandt
Williams, Mrs. E. Stuart
Williams, Mrs. Steven Clarence (Dorothy)
Williamson, Mrs. Martha Bass
Williamson, Mrs. Philip
Wilson, Mrs. Omar W., Jr.
Winslow, Miss Helen
Wise, Mrs. Sallie
Wisham, Mr. & Mrs. William H., Jr.
Wolfe, Mr. Robert Lee
Wooters, Mr. John Thomas
Wooters, Mr. Jeffrey Keener
Wooters, Mr. William H. III
Worley, Mr. C.E.
Wray, Mrs. Julian
Wright, Mr. & Mrs. Grant

Yelverton, Mrs. Donald Wayne (Elizabeth)
Yelverton, Mr. Edwin Lane
Young, Mrs. Ronald (Ann)

*This roster contains the names of those who have confirmed their memberships by taking the vows of the church. Preparatory members are not listed. Any discrepancies should be corrected through the church office.

It is interesting to note the large proportion of our members who are on the out-of-town roll.

SAINT PAUL CHOIR MEMBERS, 1982-1983

SANCTUARY CHOIR: Eunice Beamon, Miriam Bennett, Tom Casey, Cindy Chilcott, Madelyn Cowart, Mildred Cutler, Richard Downs, Polly Easley, Gerry Edwards, Christine Epps, Belle Frazer, Bob Frazer, Helen Hawley, Joyce Johnson, Aiken Mays, Marilyn Mays, Margaret Motley, Mae Murray, Nola Peele, Don Percise, J.D. Pike, Alan Plummer, Mary Plummer, Carole Ray, Gayle Searles, Sara Senz, Tom Shaw, Barbara Smith, Ed Smith, Jim Smith, Carolyn Sparks, Buck Ward, Kathleen Warren, Marian Westbrook, Sue Woodyard, Holly Zieg

YOUTH SINGERS: Leigh Bizzell, Lisa Bryant, Whitney Edwards, Henry Flynn, John French, Hester Haverkamp, Sarah Hawley, Amy Henderson, Johanna Henderson, Tim King, Geoffrey Merritt, Caroline Pate, Crystal Pike, Susannah Russell, Laura Smith, Jay Warrick

CRUSADER CHOIR: Sandra Bell, Elizabeth Brown, Carrie Chilcott, Ashlee Dixon, Todd Eason, Juli Anne Edwards, Matthew Haverkamp, Jason Huckabee, Lindsay Joyner, Kelly Keen, Laura Pike, Gerald Ray, Alison Rouse, Meredith Smith, Randy Wooten, Allen York, Cathy Brown, Choir Mother;

CLOISTER CHOIR: Allison Bell, Jenny Chilcott, Stevie Davis, Rebecca Frazer, David French, Elizabeth Haverkamp, Douglas Henderson, Shannon Keen, Rebekah McRoy, Jayne Moore, Melanie Ray, Shannon Schneider, Jenny Warrick, Jennifer Woodyard, Judy Haverkamp, Choir Mother

HANDBELL CHOIR MEMBERS, 1982-1983

CARILLON HANDBELLS: Amy Allison, Kim Blackwell, Christie Bryan, Andrea Reed, Doug Russell, Laura Smith, Margaret Westbrook

CATHEDRAL HANDBELLS: Whitney Edwards, Henry Flynn, Amy Henderson, Johanna Henderson, Geoffrey Merritt, Caroline Pate

SAINT PAUL BELL RINGERS: Jay Alley, Jeff Cooke, Betsy Frazer, Sarah Hawley, Susannah Russell, Laurie Searles, Amanda Tilley, Beth Wachter

THE OVERTONES: Madelyn Cowart, Gerry Edwards, Katherine Flynn, Belle Frazer, Bob Frazer Helen Hawley, Joyce Johnson, Nola Peele, Mary Plummer, Tom Shaw, Holly Zieg

SUNDAY SCHOOL TEACHERS, 1982-1982

GENERAL OFFICERS: Mrs. John L. Henderson, chairperson of the work area on education; W.F. Parks, secretary; Jack Kornegay, treasurer; W.J. Horton, superintendent

CHILDREN'S DIVISION: Mrs. Dianne Finan, Mrs. Lois Barrett, Ms. Diana Montague, Mrs. Pam Giorgino, Mrs. Janet Young, Mrs. Paula Schneider, Mrs. Kathie Brown, Mrs. Joy Maness, Mrs. M.B. Andrews, Jr., Mrs. Morris Warrick

ELEMENTARY DIVISION: Ms. Angela French, Mrs. Faye Bell, Mrs. Gayle Searles, Mrs. Betty Henderson, Mrs. Dottie Keen, Mrs. Gail Zambelli

YOUTH DIVISION: Mrs. James Webber, Tommy Jarrett, W.L. Joyner, Debbie Ward, John Henderson, Carolyn Russell, Mike Harrold

ADULT DIVISION: *Wesley Bible Class*, Elbert Ward, Mike Harrold; *Open Door Couples Class*, Frances Gourley, Matthey Perry; *Seekers*, class members teach; *Wesley Fellowship Class*, Mrs. Elbert Ward, Mrs. W.J. Horton, Mrs. Ransom Holloman; *One or Two Attend Class*, class members; *Baraca Class*, John K. Wooten, John B. Chance, David M. Rouse, Mrs. Albert Smith; *Contemporaries Class*, Mrs. Judy Haverkamp; *New Directions Class*, class members; *Friendship Class*, Mrs. Donald Bell, Mrs. Emmett Williams, Mrs. Albert Smith; *Ray Armstrong Class*, Gordon Weeks, Artie Banks, T.R. Robinson, Jim Crone; *The Bible Study Class*, Rev. Gray Southern, Gary Woodyard

SAINT PAUL ARCHIVES

Saint Paul has made an effort to assemble archival materials and to make them availabe for use. The Records and History Committee and the church office secretary will give their assistance to persons who are interested. Additional items of historical interest are wanted and should be given to the above named persons.

Archival materials are located in four places. Large items are in the history room which is on the first floor of the educational building. Official records are kept in the church office in a safe and/or in a fireproof filing cabinet. Memorial plaques hang in the entrance hall outside the sacristry and the Jean Worley Chapel. A library is adjacent to the church office.

Among the items in the history room are two wooden columns which supported the gallery in the old church and the organ used in that building; the original chairs and pulpit of Saint Paul; the console of the pipe organ; pictures of laymen and of forty-two of the forty-eight ministers; old Bibles and hymnals; twenty books which belonged to Rev. Ira T. Wyche, the first pastor; and an assortment of other memorabilia. This room is opened each Sunday between 10:30 and 11:00 A.M. and other times upon request.

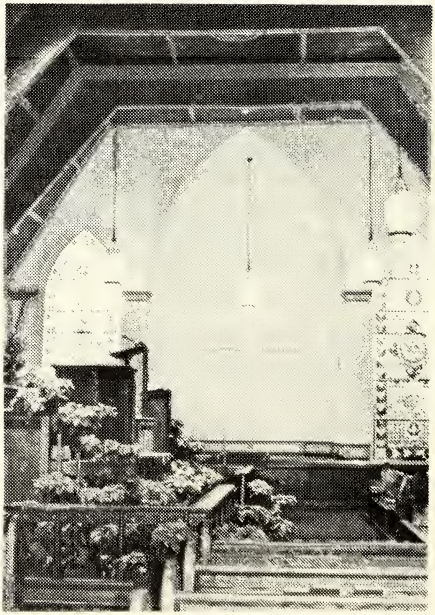
Some of the materials kept in the church office include the following: the church register which records births, deaths, marriages, as well as church membership status; abstraction of church deeds of both Saint Paul and Saint John; official minutes of administrative board and of United Methodist Women; reports of quarterly conference and of UMW presidents; memoirs of deceased pastors; old Sunday school class rolls; numerous pictures and negatives (some of which need identification); microfilm of church official records; World War II service men from this church; notes, documents, and originals of articles assembled for the history, *With a Single Eye*.

There are also a few interviews recorded on tape and a tape recorder with numerous blank tapes (bought to assemble an oral history collection but which have not yet been used). There are bound volumes of the Sunday church bulletins and some very old loose copies going back for many years. A number of Annual Conference Journals are in the library. A vertical resource file contains a variety of information.

While these items are protected for security reasons, they will be made available to concerned persons.

INCORRECT DATA

Although great caution has been exercised to give accurate information in this book, it is likely that there will be errors. The editor welcomes any corrections or supplementary information which can be placed in the archives.



Saint Paul sanctuary as it appeared on December 12, 1982 at the first worship service after the renovation. One hundred poinsettias surrounded the chancel.

Photographs of Interior of church renovation made by Jo Carol Jones - News Argus

Sending Christian Greetings from Vacation Bible School - 1981 - One balloon was returned from Clinton, North Carolina.

INDEX OF NAMES

Abrams, Josephine, 195
Adams, Eunice, 76
Adams, Rev. G. Troy, 56, 75, 81, 97, 113, 135, 172, 192, 240
Aiken, Rev. Michael L., 111, 112
Akin, Lewis, xi
Alford, James, 19
Allen, Doris (Mrs. Harry Litchfield) 57, 165, 194, 221, 234, 234-236, 237, 238
Allen, Mrs. William R. (Elizabeth) 77, 181, 188, 189
Alphin, Mary Lou & Turman, 164
Alvey, Dr. David, 165
Anderson, Mrs. Bertha, 127
Andrews, 7
Andrews, Rev. B. Frank, 22
Andrews, Rev. David, 115, 220
Andrews, Evelyn, 162
Andrews, George P., 22
Andrews, Rev. John N., 10, 22, 24, 25, 26, 27, 28, 30, 33, 34, 35
Andrews, M.B., Sr., 115, 156, 245
Andrews, Mrs. M.B., Sr (Cara), 115, 147, 162, 165, 189, 239
Andrews, M.B., Jr. (Bush), 159, 165, 212, 232, 233
Andrews, Mrs. M.B., Jr. (Bill), 151, 243
Andrews, Mike, 232
Andrews, Pearl, 99
Andrews, Dr. S.A., 22
Andrews, Col. W.S.G., 19, 22, 27, 28
Armentrout, Mrs. Hal (Frances), 147, 181, 189, 232
Armstrong, Ray, 144, 159, 160, 230, 239, 245
Asbury, Francis, vii, 3, 12, 13, 14, 15, 16, 18, 19, 20, 82, 252
Atkins, S.G., 83, 84
Atwater, Sallie, 94
Auger, Dick, 198, 201
Auman, Rev. James, 195
Aycock, Bryan, 201
Aycock, Gov. Charles B., 45
Aycock, John, 19
Aycock, Sonny, 214

Bagwell, Barbara, 192
Bagwell, John T., 90
Baker, Blanche Egerton (Mrs. George), 54-58, 151-153, 160, 172, 219, 230, 232, 233, 236, 241, 245
Baker, Mrs. Dortch, 49
Baker, Egerton, 56
Baker, George, Sr., 55
Baker, George, Jr., 56
Balkcum, Vassie, 165
Ball, Homer, xi
Ball Katherine, 101
Ball, Rev. Walter C., 81, 100, 162, 206, 226
Banks, Artie, xi, 160, 197
Banks, Mrs. Artie (Edna), xi
Barber, Morris, xi
Barden, Glenn, 57, 131, 134-137, 193
Barden, Mrs. Glenn (Imogene Barrett), 57, 131, 134-137
Barden, Lawrence Edgerton, 136, 137
Barden, Milton Barrett, 137
Barham, Bessie (See Bell, Mrs. Donald)
Barnes, Ben, 243, 244
Barnhill, W. Leslie, 201
Barefoot, Pauline, 239
Barrett, Imogene (See Barden, Mrs. Glenn)
Barrett, Robert Graham, 80, 85
Bass, Dr. Andrew, 7
Bauhofer, Jennifer, 185, 250
Beal, B.S., 122
Beaman, Rev. Rufus Cicero, 80, 93, 191
Beaman, Mrs. R.C. (Kate Cordelia Dudley), 93
Beaman, Mrs. R.C. (Mattie Clements), 93
Beeman, W.F. (Bill) 198
Beeman, Mrs. W.F. (Mary Lillie), xi
Bell, Dennis & Tommy, 195
Bell, Donald, 198,201
Bell, Mrs. Donald (Bessie), xi, 150, 151, 189, 190, 214, 216, 219
Bell, Kathleen, 162
Bell Twins (Hannah & Webber), 154, 232
Bellamy, Willie, 19
Bennett, Barbara, 232
Bennett, Deems, 226
Bennett, Eva, 195
Bennett, Eve, 58
Bennett, Frank, 156, 162, 165, 209, 233, 250
Bennett, Mrs. Frank (Miriam), xi, 148, 149, 166, 190, 233, 241, 250
Bennett, Dr. Paul, Jr., 106
Bennett, Mrs. Paul (Marcia), 47, 195
Best, Cornelius J. (Cap), iv, 134, 245
Best, Dean, 231
Best, Donald, 201
Best, Irma, 192
Best, Joan, 166
Best, John Lee, Sr., 210, 211
Best, Mrs. John Lee, Sr., (Elizabeth), 172, 210
Best, Kevin, 185
Best, M.J., 122, 245
Best, Mr. & Mrs. Marcellus, 210
Best, Mrs. Tom (Hazel), 209
Betts, A.D., 85
Bizzell, Alma, 148
Bizzell, Mary Louise, 192, 233
Bizzell, Mrs. W.L. (Jessie), 181
Blackburn, Linwood, 224
Blackburn, Bishop Robert, 201
Blackwood, Phillip, 173, 175
Boardman, Richard, 12
Bobbitt, Dr. J.B., 120, 122
Bolster, Mrs. Ralph (Estelle), 194
Bonitz, Julius A., 30
Boon, Rev., 37
Borden, 7
Borden, Annie Belle, 48
Borden Arnold, 9, 10
Borden, E.B. Sr., 37, 39, 40, 45, 130 131
Borden, John L., 39, 41
Borden, Lula, 39
Borden, Maria, 9, 10, 38
Borden, Mary, 39, 160
Borden, W.H., 39
Bostic, Geraldine (Gerry), 108
Boyer, Ruth & Bill, 231
Bradbury, Barden H., 19
Bradshaw, Francis, 95
Bradshaw, George Samuel, 94
Bradshaw, Rev. Mike, 46, 48, 80, 94, 192
Bradshaw, Mrs. Mike (Mary Whitehurst), 95
Bradshaw, Rev. Robert W., 95, 224
Bradshaw, William Saurine, 94
Bradsher, Elsie Lee Kornegay, 178, 213
Brand, William A., 145
Brantley, Dr. Allen P., 81, 102, 128-129, 153, 172, 175, 205, 229, 233
Brantley, Mrs. Allen P. (Mary), 233
Braswell, Bill, 115, 116
Braswell, Mrs. Bill (Patricia Patterson), 116
Brendle, Mrs. O.M., 147
Brent, James H., 24, 82, 83
Bridgers, Brutus, S., 66
Brinson, Pearl, 173
Brogden, Fannie Lou, 208
Brooks, Dr. J.R., 80, 89, 92, 122, 191
Brooks, Mrs. J.R. (Julia Hastings), 89
Brooks Miss Lula, 39
Brooks, Mrs. J.R. (Pauline Hill), 39, 89
Brown, G.E., 139
Browning, 236
Bryan, 7
Bryan, J.W., 39, 125, 127, 141
Bryan, Mrs. J.W., 39, 191
Bryan, William C., 27, 28
Burgess, Ralph, 126
Burkhead, Dr. Lingurn Skidmore, 43, 80, 92
Butner, Rufus, 116-117, 187
Buxton, John, 19
Bynum, Annie Lee, 51, 170
Bynum, Mrs. Georgia C., 38
Bynum, Mrs. Georgia Lee, 114, 170, 171, 172, 174, 175, 230, 233
Byrd, Maria L., 105

Cade, Alma Louise (Mrs. W.J. Erwin), 57, 227
Cade, Cornelia Arnold, 101
Cade, Joseph Martin, 101
Cade, Rev. William Albert, 81, 101, 213, 226, 227, 228
Cade, Mrs. W.A. ("Miss Eva"), 148, 151, 228
Callaway, Virginia, 100
Cameron, Marjorie, 57, 149
Cannon, Bishop James, 135
Cannon, Bishop William R., 71, 251
Carlyle, Thomas, 10
Carr, C.C., 127
Carr, Gen. Julian, 92, 122
Carr, Lizzie, 91
Carr, Sarah Hall (See Horton, Mrs. W.J.)
Carraway, Charles Deems, vii
Carraway, William, vii
Carrere, Charlotte, xi
Cartwright, Philip, 193
Casey, A.J., 122
Casey, Luby, 178
Casey, T.J., 230
Casey, Mrs. T.J., 161
Caudill, Laura, 185
Cavenaugh, Elizabeth, 233
Cavenaugh, Jimmy, 232
Caviness, Woody, 129
Chaffin, W.S., 89
Chance, John, 156, 157, 197, 201
Chance, John William, 166

Chaplin, Rev. Alfred L., 110, 199, 200
Chaplin, Mrs. Alfred L. (Rosa), 110, 199, 200
Charlton, Bill, 114
Charlton, David W., 110, 114
Charlton, Mrs. D.W. (Charlotte Savory) 110, 114
Charlton, David Wayland, Jr., 114
Cherry, Pinkney, Jr., 59, 241
Chesson, Dr. Arthur, 201
Cilley, Judge Clinton A., 96
Clark, Elmer T., xi
Clements, Mattie, 93
Cline, George, 157
Closs, Dr. William, 86
Cobb, 7
Cobb, C. Gherman, 124
Cobb, Mrs. D.W. (Annie), 148
Cobb, Mrs. Georgia, 159
Cobb, Jean, 194
Cobb, Marianna, 39
Cobb, Robert, iv, 160
Cobb, Dr. W.H. ("Reb"), 245
Cobb, W.H., Jr., 39, 225
Cobb, Dr. W.H.H., 39, 41
Cobb, Mrs. W.H.H., 39, 113, 191
Cogdell, D.C., 155
Coke, Dr. Thomas, 13, 14, 129
Cole, Leroy, 16
Coley, Mrs., 207
Collins Family, 127
Collins, Virginia, 162
Cook, E.L., 232
Cooke, Jeffrey, 183
Cooper, Henry M., iv, xi
Corriher, Debra Kay Williams, 116
Cotten, Mr. & Mrs. Jerry, xi
Couch, Mr. & Mrs. Jack, 103
Couch, Rev. Leon Voight, viii, x, 81, 103, 115, 118, 131, 138, 172, 194, 209, 211, 237, 238
Couch, Mrs. Leon (Ruth), xi, 104, 113, 115, 239
Couch, Paul, 104, 115
Covington, Eva Howard, 101
Coward, Fannie, 150
Cowell, Mrs. Marvin, 162
Coxes, 7
Crain, Jack & Milly, 185
Craton, R.W., 39
Craven, Dr. Braxton, 84
Crawford, 59
Crawford, C.C., 158
Crawford, Mrs. Clyde, 147
Crawford, Denver, 158
Crawford, John R., 75
Crawford, Virginia, 44
Crawford, W.G. (Buddy), 158-160, 232
Creech, Devereaux, 39, 125
Creech, Frances, 115, 162, 232
Creech, Jimmy, 115
Creech, Wilbur & Frances, 115
Creech, Wilbur Lewis, Jr., 115
Creighton, Bishop, 27
Crone, James C., 65, 160, 230
Cross, Rev. Gilmer, 208
Crow, Mrs. E.C., Sr., (Nannie), 150, 200, 209, 219, 239, 245
Crow, E.C., Jr., 114, 159, 211, 230
Crow, Mrs. E.C., Jr., (Helen), 162
Crumpler, John and Anita, 173, 175, 176
Crumpler, Mrs. John, 172
Cuninggim, William Lorenzo, 51, 80, 95, 192
Cuninggim, Mrs. W.L. (Mattie Pendergast), 95
Cushman, Dr. Robert E., 137, 138
Cuthrell, Hiram, 156, 165

Dameron, T.B., 134, 223, 245
Dameron, Mrs. T.B. (Isa), 171, 189, 193, 196, 199, 200, 220, 223, 230, 242
Dameron, Tom, 215
Daniel, Emma Gilliland, 98
Daniel, Rev. James M., 56, 81, 98, 113, 158
Daniel, Steven A., 98
Daniels, F.A., 39
Daniels, Judge Frank A., 22
Daniels, Major, 33
Daniels, Mary, 161
Daughtry, Mrs. B.J. (Bennett), iv, xi, 187-196
Daughtry, Eunice, 126
Daughtry, G.W., 127
Davidson, Rev. Barney L., 76, 77, 81, 106, 133, 205-206, 241, 242
Davidson, Mrs. B.L. (Donna), 106, 195, 205
Davis, Mrs., 150
Davis, Rev. Edward Hill, 81, 95, 143, 155, 172, 192
Davis, Elizabeth, 162
Davis, Hunter, 183
Davis, Mrs. J.B. (Bessie), 192, 200
Davis, Lee, xi, 243, 244
Davis, Louisa Hill, 95
Davis, Mary, 162
Davis, Matthew, 95
Deans, 7
Deans, Daniel, 19
Deans, Daniel, Jr., 19
Deans, Elizabeth, 20
Deans, Mrs. Frank (Celeste), 181, 183, 195
Deans, Frank (his mother), 209
Deans, George, 19
Deans, Lotty, 20
Deans, Rev. Robert, 19, 24
Deems, Dr. Charles Force, vii, 19, 28, 80, 82, 84, 86, 139
Dees, Clennon, 134
Derr, Loren, 201
Derr, Mrs. Loren (Gladys), 162
Dewey, 7
Dewey, Charles, 40
Dewey, George Steele, 159
Dewey, Mrs. H.M., 39
Dewey, Harriet Maria Borden, 40
Dewey, Miss Hattie, 76, 113, 153, 154, 172, 208, 209, 219, 223, 224, 225, 230, 238, 239, 241, 245,
Dickens, John, 16
Dillman, Rev. Lewis, 110, 112, 195, 241
Dixon, J.H., 125
Doub, Rev. Peter, 22
Dowd, John A., 99
Dowd, Rev. Orren W., 63, 81, 99, 114, 213, 220, 223
Dowd, Mrs. O.W., 223
Dowd, Othelia, 99
Drake, Mrs. W.C. (Mildred), 181
Droomgoole, Edward, 16
Dumas Family, 150
Dumas, O.F., 58, 73, 197, 198
Dumas, Mrs. O.F. (Margaret), 146
Duncan, Bishop W.W., 73

Earp, Ava, 125
Earp, Helen, 125
Earp, J.E., 125, 127
Earp, Mr. & Mrs. J.E., 125
Earp, Virginia (See Mrs. J.B. Ellis)
Easley, Mrs. Jack (Polly), xi, 233
Easley, Roger, 195
Eatman, Tabitha, 127
Edgertons, 7
Edgerton, A.H., 48
Edgerton, Kate, 39
Edgerton, Norman, 165, 197, 250
Edmundson, Mrs. M.W., 37
Edwards, Emma R., xi
Edwards, Erastus, 120, 122
Edwards, Dr. J. Paul, viii, 65, 81, 108, 118, 134, 138, 159, 203, 243, 244, 247-249, 250
Edwards, Mrs. John L. (Mattie), xi, 191
Edwards, Rev. John R. & Gertrude Selby, 108
Edwards, Julie and Wilson, Jr., 166, 201
Edwards, Mary Frances, 114
Edwards, Whitney, 183
Edwards, Wilson, 203
Ellis Family, 127
Ellis, Bruce, 134, 159
Ellis, Iver, 101
Ellis, Mrs. J.B. (Virginia Earp) 124-127, 199-200
Ellison Twins, 154
Embury, Philip, 12
Epps, Ralph I., 114
Erwin, Dr. Henderson, 165
Erwin, William, xi
Estes, Mr. & Mrs., 129, 130, 131, 192
Etheridge, T.C., 224
Eubank, Rev. Graham S., 60, 81, 105, 205, 242
Evans, Mavis, 173
Everitt, D.B., 27, 28

Faircloth, Will, 183
Farris, Rev. F.W., 148
Finlayson, Mrs. W.H., 39
Fisher, Rev. James L., 80, 85
Fitzgerald, Mrs. William (Doris), 172, 176, 236
Flowers, John Baxton, 28
Flynn, Henry M., Jr., iii, 65, 243
Flynn, Mrs. Henry (Kathryn), 139-144, 221, 243-244, 250
Fonvielle, Mrs. I.B., 39, 191
Frazer, Bob, 185
Frazer, Robert (Bob), 64, 104, 107, 108, 109, 111
Frederick, Bill, 158
Frederick, Carlton, 173, 175, 216
Frederick, W.L., 173
French, 19, 20
Fritz, Clara Ivey, xi, 213
Fritz, Jean, 213
Frye, Rev., 48

Galloway, Bishop C.B., 29, 38, 121, 122
Galloway, Mrs. Sarah C., 29, 33, 74
Garber, Bishop Paul Neff, 27, 59, 60, 103, 133
Garber, Mrs. Paul, 207
Gardner, George E., 113
Gardner, Katie Edwards, 113, 114, 200
Gardner, Matt Ransom, 113, 203
Gardner, Shockley, 158, 159
Garner, Emma Lou, 162
Garrett, Ellen Lynch, 99
Garrettson, Freeborn, 79
Garrott, Sam, 19, 20
Garris, Mrs. E.B. (Addie), 200
Garris, Rosa Lee, 162
Gentry, Kurtis, 183
Giddens, L.D., Sr., 34, 38, 39, 40, 49, 75
Giddens, Mrs. L.D., Jr., x, 146, 245
Giddens, Miss Mary Emma, 56, 114, 208, 213
Gillikin, Elizabeth, 162
Gillikin, Mrs. Robert, 101
Gillikin, Thomas L., 200, 230
Gillikin, Mrs. Thomas L., 161
Ginn, Dr. Theodore L., 160, 245
Glendenning, William, 16

Goforth, G. Mark, 64, 68, 96, 165, 249
Goforth, Nell, 250
Goh, Francis Swee-Haout, 195
Goode, William & Judy, 165
Gourley, Frances, 165
Grady, Margaret, 233
Graham, Mr., 158
Grainger, Henry Franklin, 38
Grainger, Mrs. N.R., 39
Grant, Connie Langston, 162
Grant Gerald, 182
Grant, Major, 33
Grant, Dr. Nicholas W., 81, 102, 104, 165, 171, 172, 181, 205, 206, 208, 234, 238, 239, 240
Grant, Mrs. N.W. (Ruth), 104, 206
Griffin, Mrs. A.T., Sr., 56
Griffin, E.A. (Bert), 158
Griffin, Billy, 59
Griffin, Miss Hattie, 113, 151
Griffin, Lloyd, 231
Griffin, Martha, 114
Griffin, Martha Ivey, 150
Griffith, Andy, 175, 176, 233
Griffith, Barbara, 173, 175
Griffith, J.R. 80, 88
Grill, Rev. C. Franklin, vii, xi
Grissom, Rev. David R., 111, 112, 184
Grissom, W.L., 16
Groves, Rev. George, 203
Gurley, 7
Gurley, L. Rebert, 245
Gurley, Morris, 232

Hall, Rev. B.R., 47, 80, 92
Hall, Patsy, 20
Ham and Ramsey, 113, 200
Hamilton, James, 243
Hamilton, Reuben, 243, 244
Hardin, Mrs. Paul, III, 101
Harding, Milton, 29, 32, 33
Harkness, Dr. Georgia, 193
Harris, Ed., 164, 165
Harris, Ella, 91
Harris, James, 57
Harris, Rev. Junius T., 80, 91, 120, 121
Harrold, Mike, 250
Haskett, D.P., 39
Haskins, Bob, 237
Haskins, Bryan, 237
Haskins, Don, 237
Haskins, Woodrow, 237
Haskins, Mrs. Woodrow (Leah), 57, 194, 221, 236, 237-239, 238
Hastings, Julia, 89
Hatch, Margaret, 160, 190
Hathaway, Louise, xi, 190, 191, 196, 213, 250
Houser, Marvin L., 249
Haverkamp, Dr. & Mrs. John, 136
Haverkamp, Mrs. John (Judy), 134, 165, 166
Hawley, Elizabeth, 215
Hearon, Al G., 77
Heilberger, Marjorie, 173
Helms, Robert, 77
Henderson, Johanna, 183
Henderson, Ruth
(See Grant, Mrs. N.W.), 104
Heptinstall, Rev. J.W., 88
Herman, Rev., 122
Herring, B.C., 212
Herring, Mrs. B.C. (Sallie), 162
Herring, Kay, 212
Hicks, Mrs. John, 147
Hilburn, Jere, xi
Hill, Green, 16, 95
Hill, Pauline, 89
Hince, 19
Hinson, Carrie, 126, 127
Hinson, John G., 125, 127
Hinson, Roger, 127
Hitt, Daniel, 3
Hobbs, Dr. Andrew Jarvis, 81, 103, 172, 196, 197, 198, 207, 231, 233, 234, 235, 236, 237
Hobbs, Mrs. A.J. (Edith), 207, 233, 236
Hobbs, James (Jim), 103, 207
Hobbs, Nancy (Mrs. Myron Banks), 207
Holden, Rev. 121
Hollingsworth, Luther O., x, 157
Holloman, Brenda, 166, 185
Holloman, Mrs. E.K. (Pearl), 214, 219
Holloman, Ransom, 197
Holloman, Mrs Ransom (Daisy), 162
Hollowells, 7
Hollowell, A.B., 156, 230, 246
Hollowell, Eleanor & Wilton, 164
Hollowell, Mrs., 219
Holmes, Florence, 113
Holt, Dr. D.D., 231
Hood, E.G., 39
Hood, Margaret & Warren, 164
Hooker, Samuel, 18
Hooks, 7
Hooks, Charles, 232
Hooks, Charlie, 182
Hooks, Rev. Curtis, 19, 24
Hooks, John, 19, 20
Hooks, Phillip, 22
Hooks, Mrs. W.R. (Kathryn), xi, 181
Horton, Buddy, 232
Horton, W.J. (James), xi, 126, 160, 250
Horton, Mrs. W.J. (Sara Hall), xi, 126, 162, 189, 190, 232
Houser, Marcia, 166
Howard, Harry, 165
Howard, Nan Goodson
(Mrs. C.L. Read), 98
Howe, Morris, 19
Howell, 7
Howell, Eugene, 122
Howell, John, 19, 20
Howell, Leathel, 235
Howell, Mauries, 20
Howell, Rev. Morris, 19, 24
Howell, R.P., 39
Howell, Mrs. R.P., 39
Howell, Sarah, 19
Huffington, J.W., 160
Huggins, W.H., 39
Hunt, Mary Hester
(Mrs. Robert Powell)
(See Mary Hester Hunt Powell), 57, 229-234
Hurst, Prof. Karl, 113

Irby, Sallie, 185
Ivey, Rev. F.H., 90
Ivey, Dr. H.B., 158, 246

James, Gerald, 165
Jarman, Mrs. Louis, 151
Jarratt, Rev. Devereaux, 16
Jenkins, Daisye, 219
Jenkins, Oli, 113
Jenkins, Mrs. T.B., 172
Jernigan, 7
Jerome, Rev. C.P., 114
Jerome, Jean, 114
Jerome, Jerry, 158
Jerome, Robert Leroy, 114
Jinnettes, 7
Jinnette, Betty, 192
Jinnette, James, 183
John, Roderick Belton, 80, 93, 191
John, Mrs. R.B. (Florrie Worth), 94
John, Mrs. R.B. (Sallie Atwater), 94
Johnson, Bob, xi
Johnson, Elizabeth Dixon, 57, 164, 220, 228-229, 242
Johnson, Mike & Sandy, 166
Johnson, W.E., 155
Johnson, W. Robert, 65, 73, 138, 249
Johnson, Mrs. W. Robert (Thelma), 131, 138, 162-163, 189
Johnston, General, 91
Johnstone, Mrs. A.J. (Mary), iv, xi
Jones, Rev. C.P., 27
Jones, Mary, 20
Jones, Sister Esther, 171
Jones, Mrs. T. Frank, 162, 165, 189, 228
Jordan, W.M., 139

Kay, John, 19
Keen, Chester, 249
Keen, Mrs. Chester (Ilamae), 164-165, 190
Keen, Dottie, 165
Keen, Ilamae & Chester, 164, 233
Keen, Jerry, 197
Keen, Jerry & Dottie, 165, 185, 233
Keene, Georgia, 56
Kemp, W.P., Jr. (Bill), 201
Kemp, William P. III, 201
Kendall, Flora, 49, 56, 113, 150, 172, 208, 219, 246
Kendall, Virginia
(See Mrs. Virginia Riley), 56
Kennedy, President John F., 236
Kern, Bishop Paul, 206
Kilpatrick, Mary, 18
Kimbulu, Charles, 136
King, John, 16
King, P.R., 121, 122
King, Ruth (Mrs. Charles Thrift), 57, 223
King, Tim, 183
Kinsey, Anne, 170-171, 233
Kinsey, Cathy, Jay, & Georgia Lee, 233
Kirkman, Hall, xi
Kirkwood, Verna, 199, 200
Kornegay, 7
Kornegay, A.U., 127
Kornegay, George C., 213
Kornegay, Jack, 236
Kornegay, Lula B., 38
Kornegay, Margaret, 161
Kornegay, W.F., 37, 39, 140

Lane, 7
Lane, William K., 27, 28
Langston, 7
Langston, Rev. Dallas, 123
Langston, Col. John Dortch, 123, 212, 235, 246
Langston, Mrs. John D., 76
Langston, Mrs. Leslie (Lucille), xi, 189, 190
Langston, W. Dortch, Jr., 123, 134, 201, 212, 232
Lea, Henrietta, 87
Lea, Rev. Soloman, 87
Lednum, Anne, xi
Lee, General, 33
Lee, Henry, 233
Lefler & Newsome, 8, 9
Lentz, C.R. (Larry), 159, 197, 198
Leonard, Harriett, xi
Lewis, B.J., xi
Lewis, Graves, 149, 200
Lippman, Clara, 208
Litchfield, Harry, 238
Litchfield, Mrs. Harry (Doris Allen)
(See Doris Allen)
Lockamy, Earl & Lanis, 164
Locke, William R., xi
Long, Mrs. Ira (Elsie), 230, 232

Long, Rev. John S., 84, 85
Lovelace, Mrs. O.N. (Sallie), 172, 210, 229, 235
Lowery, I. George, 122
Lucas, Phyllis, 204
Lucas, Virgil, 204, 209, 230, 236
Lucas, Mrs. Virgil (Phyllis), 150, 230
Luccock, Halford, 79
Lyon, Thoburn, xi

McArthur, Kenneth, 201
McChesney, Dr. James, 202
McClenny, Alice & James, 164
McCoy, Dr. Charles, 139
McFadden, Susan Bizzell, 210
McFarland, Rev. M.M. 121, 123
McIntyre, Tim, 183
McKeel, Linda, 166
McKinne, Mrs. F.B., 161
McKinnie, O.C., 122
McLamb, Ashley, 42, 61
McLamb, Freda, 42
McLamb, Rev. H.M., 198
McMillan, Rev. John Samuel, 110, 112, 187, 205, 209
McRae, Billy, 215
McRae, Duncan, 99
McRae, Sara Johnson, 99
McRae, William Vogel, 81, 99, 114, 213, 223

Mangum, Dr. A.W., 29, 80, 86
Mangum, Mrs. A.W. (Laura O. Overman), 86
Mangum, Minnie, 97
Mann, James Emory, 33, 80, 88
Mansfield, Mr., 38
Marlow, Mrs. A.J. (Anna), 189, 226, 232
Marlowe, Ann, 192
Martin, Mrs. Claude (Louisa Slocumb), 55
Martin, Georgia, 185
Martin, Lafayette W., 80, 83
Mathis, Rev., 20
Maxwell, J. Louis, Jr., 220, 249
Maxwell, Mrs. J.L., Sr. (Ruth), iv, 233
Mayberry, Mrs. R.J., 225
Megill, Dr. and Mrs. George C., 132, 195
Michaux, Dr. John L., 47
Michaux, Sarah Borden, 47
Middleton, Temperance (Carraway), vii
Miller, 7
Miller, Elizabeth, 132
Miller, Dr. John F., 37, 39, 41, 122
Miller, Mrs. J.F., 39, 191
Miller, Kathryn, 195
Miller, Lola, 39
Miller, Mary, 39
Miller, Mrs. W.W. (Sarah), xi, 148
Mitcham Elizabeth, 142
Mitchell, Dr. Elisha, 21
Mixon, Mrs. H.W. (Anne Simkins), 208
Mixon, Walter H., 230
Modlin, Mollie, 185
Montgomery, Mrs. Field (Ann), 182
Moody, 19
Moore, Bishop Arthur J., 137
Moore, Rev. Junius P., 88
Moore, Lema, 162
Moore, Margaret, 232
Moore, Mary, 211
Moore, Wilson, 158
Moran, Rev. Robert S., 85, 86
Morgan, A.R., 131
Morris, Dr. C.P., 234
Morris, J.H., 122
Motley, Mrs. Carl (Margaret), 151, 157, 172
Motley Twins (Kaye & Faye), 154, 232
Moye, Freda, 195
Moye, Henry, 159
Moyle, Rev. S.T., 148
Murray, D.J., 230, 232, 236
Murray, Mrs. D.J. (Mae), 153, 154, 232
Murray, Johnson, 232

Nash, Mrs. Charles, 219
Neese, Rev. W.J., xi, 10, 64, 77, 78-112, 81, 107, 203, 204, 205
Neese, Mrs. W.J. (Anna Belle Warfield), xi, 107
Nelson, Charles J., 26
Nelson, Rev. J.G., 96
Newell, Ben 165, 185
Newsom and Lefler, 8, 9
Newton, Rev. W.C., 148
Nicholson, D.B., 24
Nolley, 79
Norwood, Charles, Sr., xi, 21

Oglethorpe, 11
O'Kelly, James, 14, 16
Overman, Dr. G.L., iv, 235
Overman, Mrs. G.L. (Dixie), 162
Overman, Laura O., 86
Overton, Rev., 127

Parks, Mr. & Mrs. John, 164
Parrott, Blanche, 142
Partin, 59
Paschal, Dr. Jerry, 165, 211
Pate, Elizabeth, 20
Pate, James T., 209
Patten, Rev. Walter, 124
Patterson, Patterson, Patricia, 116
Peacock, Johnny & Janet, 185
Peale, Dr. Norman Vincent, 102
Pearce, Samuel, 24
Pearsons, 7
Peele, George N. (Chubby), 134, 197, 201
Pelt, A.G., Jr., 196-199, 197, 198, 208-209
Pelt, Mrs. A.G., Jr. (Addie Mae), 148, 187-196, 189, 250
Pendergast, Maggie, 95
Perkins, C.G., 37, 39
Perkins, Rev. E.L., 79
Perry, Eve, 183
Perry, Matt, 165, 250
Phelps, Larry, 170
Phillips, S.D., 27, 28
Pierce, Martha F. (Mrs. Ira T. Wyche), 82
Pikes, 7
Pike, Crystal, 183
Pike, J.D., Sr. (Dave), 134, 149, 232, 246
Pike, J.D., Jr., 134, 201, 214-215
Pike, Mrs. J.D., Jr. (Effie Ruth), xi, 64-70, 65, 214-215, 233
Pike, Johnny, 230
Pilmoor, Joseph, 12, 16
Plummer, Alan, 195, 230
Plummer, Rev. & Mrs. Walter, 69
Plummer, Mrs. W.E. (Mary), 65
Plunkett, Martha, 149
Poole, Mary Corvell, 173
Powell, 7
Powell, Bob, 229
Powell, John H., 39, 40
Powell, Leigh & Susie, 233
Powell, Louise & Alvis, 164
Powell, Mary Hester Hunt (See Mary Hester Hunt) xi, 149-150, 221, 234
Poythress, Frank, 16
Prichard, Mr. George S., 49
Prince, J.H., 122
Prince Sue, 210
Prince, Tempie Harris, vii
Proctor, R.S., 164
Puryear, William M., 28
Pyatt, K.D., 68, 160, 198, 205
Pyatt, Mrs. K.D. (See Saintsing, Edna Earle)

Rackley, Eula (Powers), 221, 222
Radford, Mary Deane Weeks, 217-218
Rand, O.R., 122
Rankin, Thomas, 16
Raper, Evelyn Louise, 211-212
Raper, John, 123, 212
Raper, Mrs. John R., 200, 212, 246
Ray, Hillman, 201
Ray, Jerald, 197
Ray Jerry & Carole, 165
Ray, Marianna, 181
Ray, Mrs. O.H. (Cora), 162, 209, 214
Ray, Sandy (Umstead), 195, 212, 230
Ray, W.D. (Bill), 68, 197, 198, 213, 240, 242
Ray, Mrs. W.D. (Martha Winslow), 56, 58, 64, 98, 116, 172, 199, 213, 221, 230, 240-243, 241, 243
Ray, Wyche, 197, 209
Ray, Mrs. Wyche (Lura), 250
Read, Charles Lewis, 81, 98, 114
Read, Lewis Henry, 98
Read, Sallie Wright, 98
Reed, Mrs. W.C., 231
Reid, Carlton, 233
Rice, Rose Carroll, 162
Rich, Clay B., 230, 236
Riley, Mrs. J.V. ("Miss Virginia" Kendall Thompson), 56, 71, 150, 151, 171-172, 174, 189, 200, 215, 219, 223
Rippe, Don, 210
Rippe, Mr. and Mrs. John, 212
Robertson, A.K., Jr., 228
Robertson, Edith Jones (Mrs. A.K., Jr.), 228
Robertson, Netta Cook Mrs. Floyd M. Patterson), frontispiece, 57, 221, 223-224
Robey, Charlie, 91
Robey, Dr. W.M., 33, 35, 37, 80, 90, 92, 122
Robinson, Col. Joseph, 30, 32
Robinson, Tom. R., Sr., 41, 44, 51, 56, 57, 114, 142, 171, 216
Robinson, T.R., Jr., xi, 8, 133, 160, 216
Rocquemore, Louise, 149
Rooney, Mrs. Edward (Leland), 161, 199, 200
Rose, Bertha Lee, 114
Rose, Rev. J.W., 148
Rose, Rev. Ransom, 24, 44
Rose, Robert, 165
Rose, Violet, 164
Rose, Violet & Robert, 165
Rose, Rev. William, 20, 24
Rosser, Dr. Leonida, 122
Rouse, David, 65, 156, 201
Rouse, Mrs. David (Rebecca), 179-183, 182
Rouse Keith, 183
Rouse, Mrs. J.W. (Gladys), xi
Rouse, R.N., 59
Rouse, Ray, Jr., 68, 201, 249
Rouse, Ray III, 64
Rowe, Dr. Gilbert, 231
Royall & Borden, 50
Russell, Mrs. Douglas (Carolyn), xi, 61, 69, 250
Russell, Eugene, 201

Russell, John C., 101
Russell, Rev. Leon, 60, 81, 101, 114, 126, 164, 171, 172, 208, 210, 213, 226, 228, 237
Russell, Susannah, 183

Saidla, Dr. John, 165, 239
Saidla, Mrs. John (Janice), 59, 165, 239-240
Saintsing, Edna Earle, 56, 181, 239
Sammeth, Frank, 30, 113, 159, 209, 236
Sammeth, Lewis, 30, 51, 53, 113
Sammeth, Rev. R.W., 113
Sanderson, Dr. & Mrs. W.C. & Dorsey, 118
Sasser, B.W., 122
Sasser, Josiah, 7
Savage, Edith Eure, 103
Savarese, Sgt. Ralph, 165
Scarborough, J.P., 161
Scarborough, Mary Griffin, 230
Schlerf, Sue, 67
Schrum, Dr. Sidney, 165, 250
Schrum, Mrs. Sidney (Mailande), 65
Schwab, Charles M., 214
Scott, Bishop Levi, 27
Scott, Mike, xi
Seaman, Dan & Becky, 165
Searles, David, Larry & Laurie, 177
Searles, Frank, 177
Searles, Roger, 111, 112, 116, 165, 170-178, 172, 173, 176, 177, 201, 203, 211, 213, 233, 239, 241, 242, 243, 244, 249
Searles, Mrs. Roger (Gayle), 170-178, 177, 239
Seegars, Beth, 230
Seegars, Jacque & Wes, 166
Seegars, Mrs. Neal (Peggy), iv, xi, 64, 202
Senz, Joseph, 198
Setsler, Alese, 57
Sexton, Rev. K. Bryan, Jr., 111
Sheldon, Charles M., 97
Shepard, Billy, 201
Sherard, Mrs. Amos (Ruth), 199, 200
Sherman, General, 87
Simkins, Mrs. E.A., 208, 230, 236
Slocumb, 7
Slocumb, Mrs. Charles, 172, 174
Slocumb, Mrs. C. Dewey, 172
Slocumb, Mrs. Dewey (Lydia), 174, 225
Slocumb, John C., 19, 24, 27, 28, 37
Slocumb, Junius, 40, 42
Slocumb, Mrs. Junius, 191
Slocumb, Mary Davis, x, 160
Slocumb, Minnie, 39
Slocumb, T.W., 39, 41
Smith, Dr., 84
Smith, (President, Randolph-Macon) 86
Smith, Dr. A.J., 202
Smith, Mrs. Albert (Sally), 189, 190
Smith, Alvin L., 24
Smith, Charles G. (Charlie), x, 39, 41, 114, 149, 213
Smith, Mrs. Charlie (Nandora), 214
Smith, Rev. Clay, 117
Smith, Demming, 64, 201, 231, 250
Smith, Mrs. Demming (Agnes), 190, 231, 250
Smith, Edward T., 201
Smith, Mr. & Mrs. Fred, 211
Smith, Mrs. Fred, 233
Smith, Frederick, Jr., 211
Smith, Mrs. James (Agnes), 149-150, 230, 232
Smith, Jim, 178, 233
Smith, Dr. Leon, 106, 205
Smith, Marshall & Lou Ann, 165
Smith, Mrs. Norborne G., Jr. (Tootsie), 181
Smoot, Mrs. M.L. (Marmee), 149, 150, 151, 219, 230, 246
Smoot, Margaret G., x, 178
Smoot, Marvin, 200, 201, 233
Smoot, Mrs. Marvin (Elsie), 151
Sorrels, Ann Thompson, 218-220
Southerland Family, 127
Southerland, Frankie, 162
Southerland, Mrs. John (Rosa Mae), 151, 162
Southern, Rev. H. Gray, 65, 111, 112, 134, 138, 166, 183, 185, 184-186, 203, 243, 244, 250
Southern, Mrs. Gray (Susan Lewis), xi
Spears, Bunny, 195
Speight, Mrs. W.H., 191
Spence, 155
Spence, Edward, 57
Spence, Ernest, 210
Spence, George, 210
Spence, Mrs. George (Sabra), 210
Spence, Pinkney, 210
Spence, Royall, 158
Spence, Dr. Zeno B., Sr., 246
Spence, Zeon, Jr., xi, 184
Sproul, Dr. Fred, 201
Spruill, Eunice Bizzell, 161
Spruill, Rosa, 199, 200
Stanley, Turner, 76
Stanley, Mrs. W.K., 39
Stevens, Amy, 193
Stevens, Annie, 160
Stevens, Robert E., 246
Stevens, Mrs. Robert E. (Bessie), 56, 57, 151, 152, 153, 181, 194, 219, 225, 230, 241, 246
Stevens, Mrs. W.C. (Ruth), xi
Stewart, Libby Lou, 172
Stone, Alta, 101
Strawbridge, Robert, 12
Street, Mr. J.J., 39, 122
Strider, Mrs. L.P. (Alice), 199, 200
Strom, Kathryn, W. (formerly Mrs. Roger Aycock), 214
Strosnider, Dr. C.F., 76, 158
Strosnider, Mrs. C.F. (Anna), 162
Stroud, C.C., 127
Stroud family, 127
Sturtevant, 19
Surratt, Joseph (Joe), 134
Surratt, Mrs. Joseph (Shirley), xi
Sweet, William Allen, 15
Swindell, Frederick Dallas, D.D., 49, 80, 94, 97, 148, 192
Swindell, Mrs. F.D., 188
Swindell, Mary Effie, 162
Swinson, Leona, 233

Tatum, Isham, 16
Tayloe, Dr. David J., Jr. 207
Taylor, W. Frank, 76, 134, 233, 246
Temple, Mrs. James P. (Grace Tillett), 84, 86, 147-148, 190, 250
Terhune, Rev. & Mrs. Robert, 132
Thigpen, Eric, 183
Thigpen, Mrs. Jim (Liz), 182
Thomas, Rev. Marcus Cicero, 80, 87
Thompson Twins Katherine & Mae), 154, 218, 232
Thompson, B.G., 39, 57, 76, 215, 220, 222
Thompson, Mrs. B.G. (Hattie Dewey), 55, 170, 174
Thompson, Dawson, 218
Thompson, George, 231
Thompson, Harriette, 220
Thompson, J. Bruce, 59, 133, 214, 232
Thompson, John W., Sr., 76, 218, 233
Thompson, Mrs. John W., Sr., 189, 218
Thompson, John W., Jr., 68, 77, 145, 200-201, 201, 212, 214, 218, 233, 249, 250
Thompson, Katherine, 220
Thompson, Mae, 220
Thompson, Marvin, 158, 159
Thompson, Peter, 20
Thompson, W.R., 122
Thomson, Talton, 28
Tillett, Grace (See Mrs. James P. Temple)
Tillett, John, 22, 80, 83, 84
Tillett, Mrs. John (Elizabeth Jenkins Wyche), 22
Tillett, Wilbur Fisk, 83
Tilley, Mr. & Mrs. A.L., 134
Tilley, Amanda, 183
Tilley Twins, 154
Tise, Larry, 15
Topka, Mrs. Mary, 134
Titus, Viola, 191
Tran Family, 134
Travis, John, 79
Tuttle, Daniel Herndon, 81, 96, 122, 125, 126, 143, 146, 155, 192, 207, 227
Tuttle, Mrs. D.H. (Ella Amelia Wescott), 96
Twiford, C.W., viii, x, 61, 201, 212, 214, 230, 232, 236, 242, 250
Twiford, Mrs. C.W. (Ethel), vi, viii, 64, 191, 229, 230, 242, 250
Tyndall, Dr. Durwood, 106
Tyson, Thomas Earl (Tommy), 211
Tyson, Tommy (evangelist), 235

Ulrich, Dr. Edward, 202
Un, Aeh Sun, 139
Un, Joon Kwan (James Un), 131, 132, 137-139, 194
Underwood, Lois, 192

Vanderbilt, Cornelius, 84
Vinson, Jennie, 127

Wagoner, Harold, 59
Waite, Carrie, 39
Waite, Flora, 39
Waldrop, Hugh, 156, 157, 159
Ward, 7
Ward Family, 239
Ward, Mrs. Alton (Bernice), 162
Ward, Mrs. B.K. (Virginia), xi, 149, 162, 190, 191, 231
Ward, Benny, 231
Ward, Bert, 57
Ward, Betsy, 232
Ward, Elbert, 156, 165
Ward, Mrs. Elbert (Doris), xi, 162
Ward Harry, 220
Ward, Mrs. J.W., Sr. (Addie), iv, x, 119, 153, 154, 200, 209, 211, 219, 220, 230, 236, 238, 241, 246
Ward, Mrs. J.W., Jr. (Helen), iv, 161-162, 162, 189
Ward, Marshall, 211, 232
Ward, Wilton, 55, 165
Warfield, Anna Belle, 107
Warren, Henry, 19
Warren, Mrs. W.L. (Kathleen), xi, 170-178, 173, 174, 175, 230, 236, 239
Warrick, Morris, 201
Warrick, Mrs. Morris (Dorothy), 151
Washburn, Rev. J.T., 120
Washington, Richard, 21
Waters, Charles, 210
Waters, Mrs. Charles (Lottie), 160, 210
Waters, Jane Lee (Mrs. Don Rippe), 51, 210

Waters, Margery
(Mrs. Hugh Westray), 51, 210
Watson, Hazel, 192
Watson, John, 20
Watts, 19
Webb, Captain Thomas, 12
Webber, Trish & Jimmy, 166
Weeks, Gordon B., xi, 134, 160, 217, 250
Weeks, Mrs. Gordon B. (Gladys), iv, xi, 120-124, 217
Weisiger, Brad, 239
Weisiger, Thomas O., 116
Wesley, Charles, 11, 12
Wesley, John, 3, 11, 12, 13, 14, 15, 129, 154
West, Brodie, 229, 235, 241
Westcott, Ella Amelia, 96
Westmoreland, Annie, 227
Westmoreland, Florida, 226
Westmoreland, Martha
(Mrs. Ray Wooding), 57, 213, 221, 224-227, 228
Westmoreland, W.V., 213, 230, 246
Westray, Hugh, 210
Westray, Mr. & Mrs. Luther, 210
Weyher, Mrs. John E., Jr. (Pat), 74-77, 181
Wharton, Jack, 173, 176
Wharton, Jim, 178
Wharton, Mrs. Jim (Vivian), xi, 181
Whatcoat, Bishop, 3
Whitaker, J.B., Jr., 39
Whitaker, Phebe, 39
White, E.C., 170
Whitefield, George, 12, 15
Whitehurst, Mary, 95
Whitmer, W.A., 155-157, 157
Wiegand Family, 127
Wiegand, Charles, 127
Wiggins, Durwood, 116, 156, 162
Wiggins, Kenneth, 201
Wilcox, Rev. Armour David, 81, 97
Wilder, Thornton, 220
Wile, Mollie, 100
Wilkins, Jay & Pam, 165
Wilkins, Dr. Kenneth W., 201
Wilkins, Mrs. Kenneth W. (Betty), 64, 165
Williams, Mr. C.U. 157, 164
Williams, Debra Kay
(See Debra Kay Williams Corriher)
Williams, Mrs. Emmett (Kathryn), 162, 163
Williams, Rev. John B., 86
Williams Robert, 16
Williams, Dr. T.L., 59
Wilson, A.E., 125, 127
Wilson, Bela, 162, 214
Wilson, Edna, 162
Wilson, Rev. Nathan H.D., 81, 96, 143, 192
Winslow, 7
Winslow, J.W., 49
Winslow, J.W., Jr., 213, 240
Winslow, Mrs. J.W. Jr.
(Martha Adams), x, 56, 58, 75-76, 98, 162, 163, 189, 199, 200, 210, 213, 214, 236, 237, 240, 242, 246
Winslow, William T. (Bill), 65, 77, 98
Witherington, Mildred, 214
Wolfe, Bobby, 165, 232
Wolfe, Dr. Harold, 200
Woodall, Sallie Tuttle, 207
Woodard, Matthew, 123
Wooding, Raymond, 224, 227
Wooten, Bob, 178
Wooten, Dr. John K., 156
Wooters, Bert, 116
Wooters, Ed, 195
Wooters, Jeff, 116
Wooters, Tommy, 239
Worley, Mr. C.E., x, 58, 60-64, 194, 197, 198, 210
Worth, Florie, 94
Wrenn, Mrs., 171
Wright, Rev. John M., 125
Wright, Richard, 12
Wyche, Elizabeth Jenkins
(Mrs. John Tillett), 25, 83
Wyche, Rev. Ira T., 22, 24, 25, 26, 27, 38, 80, 82, 83, 85, 209
Wyche, Mrs. Ira T.
(Martha F. Pierce), 25, 84
Wyche, James, 82
Wyche, Peter, 82

Yates, Edwin Asbury, D.D., 80, 87
Yelverton, Mrs. Leslie (Eleanor), 181
Young, Janet & Jeff, 185
Young, Jeffrey, 65
Yun, Miss, 195

This edition of *With a Single Eye*
consists of 1,500 copies
The editorial style guide used was that of
the Editor's Handbook, compiled by Historical Publications Editors
North Carolina Division of Archives and History
with some adaptations according to the general usage of
publications of the United Methodist Church

UNIVERSITY OF N.C. AT CHAPEL HILL
00044635243

FOR USE ONLY IN
THE NORTH CAROLINA COLLECTION

Form No. A-368